A VIEW OF THE DELEGATES, TAKEN IN FRONT OF McMAHON HALL

SECOND BIENNIAL MEETING

OF THE

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

PROCEEDINGS

PUBLISHED BY DIRECTION OF

THE EXECUTIVE COMMITTEE OF THE CONFERENCE

SEPTEMBER 22-25, 1912

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- Wastl, Rev. Francis X.

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* Appointed by the President at the opening of the Conference.

PROGRAM[*]

Sunday, September 22, 1912.

10:00 A. M. Solemn Opening Mass at the Catholic University of America.

Conference Sermon. Rt. Rev. J. F. Regis Canevin, Bishop of Pittsburgh.

3:00 P. M. Meeting of Executive Committee.

Preliminary Meeting to Consider the Federation of Catholic Women's Charities.

8:00 P. M. PUBLIC MEETING.

Address of Welcome. Gen. John A. Johnston, Acting President Board of Commissioners.

The Church in Charity. Rt. Rev. Monsignor Thomas J. Shahan, Rector of the Catholic University, Washington, D. C.

The Government in Charity. Mr. Thomas M. Mulry, President of the Superior Council, St. Vincent de Paul Society, New York City.

Monday, September 23, 1912.

9:30 A. M. Section Meeting of the COMMITTEE ON NEEDY FAMILIES.

Chairman's Address. Mr. Robert Biggs, President of Particular Council, St. Vincent de Paul Society; Member Executive Committee, Federated Charities; Baltimore, Maryland.

Desertion and Non-Support. Mr. Patrick Mallon, Probation Officer at Brooklyn Children's Court; Brooklyn, N. Y.

The Pensioning of Widows and Their Families. Miss Mary E. Shinnick, Probation Officer, Cincinnati, Ohio.

Discussion.

9:30 A. M. Section Meeting of the COMMITTEE ON DEPENDENT CHILDREN.

Chairman's Address. Mrs. Thos. Hughes Kelly, Chairman of the Committee on Day Nurseries of the Association of Catholic Charities, New York City.

Present Methods in the Care and Training of Defective Children. Rev. Michael McCarthy, S. J., New York City.

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[*] The program herewith printed was carried out during the Conference meeting. There are some deviations from the program as originally announced, as some authors were unable to be in attendance.

MEDICAL POINT OF VIEW ON MENTALLY AND PHYSICALLY DEFECTIVE CHILDREN. Dr. Mary O'Brien Porter, Chairman of the Protectorate of the Catholic Woman's League, Chicago, Ill.

Discussion.

9:30 A. M. Section Meeting of the COMMITTEE ON DELINQUENT CHILDREN.

CHAIRMAN'S ADDRESS. Mr. Edwin Mulready, Executive Officer and Secretary of the Massachusetts Probation Commission, Boston, Mass.

PREVENTION OF DELINQUENCY. Rev. Michael J. Scanlan, Director of the Catholic Charitable Bureau, Boston, Mass.

NECESSARY LEGISLATION. Mrs. Thaddeus J. Meder, Member of the Catholic Woman's League, Chicago, Ill.

Discussion.

2:00 P. M. Reception to the Delegates by President Taft, at the White House.

4:00 P. M. MEETINGS OF ORGANIZATIONS.

St. Vincent de Paul Society.
Christ Child Society.
Catholic Woman's League of Pittsburgh.
Catholic Woman's League of Chicago.

8:00 P. M. THE CITY AND ITS POOR.

THE RELATION OF HOUSING CONDITIONS TO THE HEALTH AND EFFICIENCY OF THE POOR. Dr. Lawrence F. Flick, Founder of the Pennsylvania Society for the Prevention of Tuberculosis; Philadelphia, Pa.

THE POOR AS VICTIMS OF THEIR MORAL AND SOCIAL ENVIRONMENT. Miss Katherine R. Williams, Member of the State Board of Control of Wisconsin; Milwaukee, Wisconsin.

THE LEGAL AND SOCIAL PROTECTION OF THE POOR. Mr. James F. Kennedy, President of the Particular Council, St. Vincent de Paul Society; Chicago, Ill.

Discussion.

Tuesday, September 24, 1912.

9:30 A. M. Section Meeting of the COMMITTEE ON NEEDY FAMILIES.

VICE-CHAIRMAN'S ADDRESS. Mrs. James Hugh Hackett, President of the Marquette Woman's League, Milwaukee, Wis.

AFTER-CARE OF FAMILIES. Mr. Joseph W. Brooks, Member of Executive Board of St. Mary's Industrial School, Baltimore, Md.

THE RELATION OF THE STATE TO THE CONVICT'S FAMILY. Dr. Chas. F. McKenna, Vice-President of the Catholic Home Bureau; New York City.

HOME RECREATION, PLAY AND PLAYGROUNDS AMONG THE POOR. Miss Margaret C. Cummings, Director Recreation Centre for Men and Boys (New York City Board of Education); New York City.

Discussion.

9:30 A. M. Section Meeting of the COMMITTEE ON DEPENDENT CHILDREN.

VICE-CHAIRMAN'S ADDRESS. Mr. Edward J. du Mee, Vice-President of the Central Council, St. Vincent de Paul Society; Philadelphia, Pa.

THE FEDERAL CHILDREN'S BUREAU. Mr. Richard M. Reilly, President of the Particular Council, St. Vincent de Paul Society of Harrisburg, Lancaster, Pa.

THE LEGAL ASPECT OF THE PROBLEM OF DEPENDENT CHILDREN. Hon. Michael F. Girten, Chairman of the Board of Directors of the German Aid Society; Chicago, Ill.

THE IMMIGRANT CHILD—I. Mrs. Edward Mandel, Secretary of Women's Auxiliaries of the St. Vincent de Paul Society, New York City. II. Rev. Dr. Joseph Corrigan, Superintendent of Catholic Missionary Society of Philadelphia.

Discussion.

9:30 A. M. Section Meeting of the COMMITTEE ON DEPENDENT SICK.

CHAIRMAN'S ADDRESS. Dr. John A. Horgan, President of the Central Council of Boston, St. Vincent de Paul Society, Roxbury, Mass.

THE CHRONIC SICK IN THEIR HOMES. Robert M. Merrick, M. D., Boston, Mass.

SYSTEMATIC VISITATION OF THE SICK IN THEIR HOMES. Miss Rose Kelly, Guild of Catholic Women, St. Paul, Minn.

SERVICE ON BOARDS CONTROLLING THE DISBURSEMENT OF FUNDS FOR THE RELIEF OF THE SICK. Dr. Helen M. Nolen, Christ Child Society, Toledo, Ohio.

Discussion.

3:00 P. M. Meeting of Section on Dependent Children.

4:00 P. M. Organization of National Federation of Catholic Women's Charities.

Informal Discussion of Protection of Young Girls.

8:00 P. M. CO-OPERATION IN CHARITY.

CO-OPERATION AMONG CATHOLIC CHARITIES. Miss Adelaide M. Walsh, Director Chicago Industrial School for Girls.

CO-OPERATION AMONG ALL CHARITIES. Dr. James E. Hagerty, Professor of Economics in the Ohio State University, Columbus, Ohio.

THE PAROCHIAL SCHOOLS AND CO-OPERATION WITH CHARITIES. Rev. Joseph F. Smith, Superintendent of Catholic Schools in the Archdiocese of New York, New York City.

THE USES OF A CATHOLIC CHARITIES DIRECTORY. The Secretary of the Conference.

Wednesday, September 25, 1912.

9:30 A. M. Section Meeting of the COMMITTEE ON NEEDY FAMILIES.

VICE-CHAIRMAN'S ADDRESS. Mr. John Rea, President of the Central and Particular Councils, St. Vincent de Paul Society, Philadelphia, Pa.

MODERN VIEWS AND METHODS OF TREATMENT OF INEBRIETY. Dr. John A. Horgan, Out-Patient Physician of Foxborough State Hospital, Roxbury, Mass.

THE PARISH VISITOR. A Sister of the Institute of Mission Helpers, Baltimore, Md.

THE CATHOLIC IMMIGRANT.

I. From a Priest's Standpoint. Rev. Paul J. Sandalgi, Curtis Bay, Md.

II. From a Social Worker's Standpoint. Mr. Peter Siewierski, Polish Secretary, the Federated Charities, Baltimore, Md.

Discussion.

9:30 A. M. Section Meeting of the COMMITTEE ON DEPENDENT CHILDREN.

VICE-CHAIRMAN'S ADDRESS. Miss Stella Hamilton, Board of Managers of the Christ Child Society, Omaha, Nebr.

THE SELECTION OF CHILDREN FOR PLACING OUT. Mr. Wm. J. Doherty, Executive Secretary of the Catholic Home Bureau, New York City.

THE PROBLEM OF DEPENDENT CATHOLIC CHILDREN IN PUBLIC INSTITUTIONS. Rev. Francis X. Wastl, Chaplain at the

Philadelphia Hospital for the Sick, Indigent and Insane, Philadelphia, Pa.

THE EDUCATION OF THE DEPENDENT CHILD. Brother Henry, Director of the New York Catholic Protectory, New York City.

Discussion.

9:30 A. M. Section Meeting of the COMMITTEE ON DELINQUENT CHILDREN.

VICE-CHAIRMAN'S ADDRESS. Hon. Patrick A. Whitney, Commissioner of Corrections, New York City.

CAUSES OF DELINQUENCY. Rev. James Donahoe, City Missionary, St. Paul.

11:30 A. M. REPORTS OF COMMITTEES AND CONCLUDING SESSION.

LIST OF DELEGATES TO SECOND BIENNIAL MEETING, SEPT. 22 TO 25, 1912.

ALABAMA.

Ruffin, Miss Frances Gildart.

ARIZONA.

O'Daly, J. S. M.

ARKANSAS.

Boyle, Rev. P. H.

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Burg, Joseph Paul.
Byrne, Patrick J.
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Cannon, Mrs. John E.
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Fenlon, Rev. John F.
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Gatti, Michael.
Glancy, Miss Helen C.
Gowans, Miss Abigail.
Gowans, Miss Margaret.
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Jones, F. H.
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Kerby, Miss Ora.
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Merrick, Miss Mildred C.
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Montgomery, Mrs. W. E.
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Muckelbauer, Frank G.
Neill, Hon. Charles P.
Nienaber, Mrs. Katherine Schroder.
Peerce, Mrs. Anna M.
Pellen, John H.
Prosise, Mrs. J. D.
Repetti, R.
Rooney, Thomas P.
Russell, Rt. Rev. Monsignor Wm. T.
Shahan, Rt. Rev. Monsignor T. J.
Simpson, Mrs. Henry.
Smith, Rev. Ignatius, O.P.
Stanisci, Domenico R.
Sullivan, Joseph D.
Sullivan, Miss Kathleen F.
Sullivan, Miss Marie L.
Talty, Mrs. Maurice F.
Tierney, Rev. J. L.
Torrens, James S.
Waggaman, Miss Mary T.
Weller, Michael I.

DELAWARE

Dougherty, Mrs. C. B.
Malone, Mrs. John L.
Tucker, Mrs. M. E.

FLORIDA.

Clark. Mrs. Henry.
Clark, Miss Louise.

ILLINOIS.

McCann, Daniel.
Rusch, Rev. Francis S.

CHICAGO.

Burns, Mrs. Thomas.
Cavanagh, Mrs. Harry L.
Cavanagh, Miss Lillie.
Coleman, Mrs. Joseph J.
Deneen, Anna M.
English, Mrs. Thomas G.
Finan, Mrs. Mary B.
Garvey, Annie.
Gaynor, Miss Sallie Grieves.
Girten, Michael F.
Grudzinski, Rev. Louis W.
Kennedy, James F.
Larkin, Gertrude S.
McHugh, Miss Rose J.
Meder, Mrs. T. J. J.
Mueller, Joseph F.
Mueller, Mrs. Joseph F.
Mullen, Miss Annie M.
O'Shaughnessy, Mrs. Celia A.
Porter, Dr. Mary O'Brien.
Ratty, Miss Anna.
Ready, John P.
Reilly, Mrs. J. L.
Smith, Mrs. George R.
Spetz, Rev. Andrew, C. R.
Walsh, Miss Adelaide Mary.

IOWA.

Czizek, M.
Flynn, Leo J.

KENTUCKY.

Johnson, Mrs. F. J.
Read, Mrs. George A.
Sisters of Nazareth Academy, Bardstown.

MARYLAND.

Casey, Nellie M.
Cribbins, Rev. J. P., C. M.
Perry, Mrs. W. M.
Rarig, Miss Susie E.
Rouse, Mrs. Catherine A.
Sandalgi, Rev. Paul J.
Snyder, Miss Mary A.
Speelman, Mrs. Harriet F.
Walsh, William Edward.
Ways, Miss Lillie M.

BALTIMORE.

Adams, James A.
Barry, Pombine.
Betz, Katherine.
Bibleher, Francis.
Biggs, Robert.
Brady, George Moore.
Brooks, Joseph W.
Clark, Matthew J.
Dwyer, Miss Carrie.
Guerin, John F.
Heaphy, Leo P.
Hisky, Thomas Foley.
Judge, John P.
Judge, Joseph C.
Judge, Mrs. Joseph C.
Kenealy, Miss Mamie J.
Kiel, Miss Catherine.
Kiel, Miss Mary.
Linthicum, Laura E.
McCabe, Joseph A.
McDivit, Dr. Harry N.
McEvoy, P. J.
McKinny, Rev. George V., C. M.
Macsherry, Allan.
Miles, Sadie C.
Monaghan, Rev. Hugh J.
O'Ferrall, John P.
O'Neill, Katherine.
Paul, Brother.
Pick, Charles F.
Pick, Mrs. Charles F.
Sauerwald, Miss Margaret.
Sauerwald, Miss Mary H.
Schwartz, Andrew.

Schwartz, Joseph A.
Wagner, Caspar A.
Wagner, Clement J.
Wagner, Francis.
Wagner, Joseph C.
Wagner, Mrs. Joseph C.
Wagner, Leo E.

MASSACHUSETTS.

Bleakie, Miss Mary Josephine.
Thompson, Thomas J.

BOSTON.

Barry, James F.
Barry, Mrs. James F.
Gookin, Mrs. James A.
Horgan, Dr. John A.
McGurty, Miss Ellen.
Merrick, Robert M., M. D.
Mulready, Edwin.
Scanlan, Rev. Michael J.
Tilley, David F.

MICHIGAN.

Brady, Mrs. Thomas.
Dupont, Miss Margaret A.
Schmitt, Rev. John A.

MINNESOTA.

Donahoe, Rev. James.
Kane, Miss Rose E.
McFadden, Mrs. M. J.
Peil, Roman M.

MISSOURI.

Denvir, John B.
Toomey, Mrs. P. J.
Sullivan, Rev. James J., C. M.

NEBRASKA.

Hamilton, Miss Stella M.
Ruesing, Rev. Joseph.
Swartzlander, Mrs. A.

NEW HAMPSHIRE.

Brophy, Rev. John.

NEW JERSEY.

Meredith, Miss H. R. A.
Moran, Rev. Thomas J.
Mullin, Mrs. James F. A.
Slaughter, Miss Elizabeth.

NEW YORK STATE.

Barnabas, Brother.
Connelly, Mrs. John M.
Dominic, Brother.
Emery Aloysius, Brother.
Fitzgerald, Mrs. Thomas B.
Fay, Mrs. Margaret.
Hart, Joseph A.
Higgins, Rev. James J.
Iselin, Countess.
Kane, Mrs. De Lancey.
Mulligan, Michael.
Murphy, Daniel B.
O'Mann, Annie V.
O'Neill, Rev. A. M.
Ray, George.
Theresa, Rev. Sister.

BROOKLYN.

Brennan, Mrs. Philip A.
Fitzgerald, John J.
Fogarty, Mrs. Margaret.
Gibbons, Mrs. Richard.
Haughey, Mrs. Mary.
Leitch, Miss Frances E.
McAvoy, Miss Kate L.
McGrane, Hugh D.
Mallon, Patrick.
Malone, Michael J.
O'Brien, Miss Grace.
O'Keefe, Miss Rita.
O'Mara, Miss A. V.

NEW YORK CITY.

Black, Mrs. J. H.
Butler, Edmond J.
Cummings, Miss Margaret C.
Curry, Edmond J.
Daly, William C.
Dillon, Joseph.
Doherty, William J.
Dougherty, James E.
Duffy, Charles H.
Dinan, Miss Katharine M.
Dunne, Charles J.
Dunne, Owen J.
Egan, Bernard J.
Fitzpatrick, Rev. Mallick J.
Henry, Brother.
Hull, J. G.
Hussey, Mrs. C. J.
Husslein, Rev. Joseph, S. J.
Keating, Redmond.
Kelly, Laurence J.
Kelly, Miss M. E.
Kelly, William J.
Leitiser, Ella M.
Ludlow, Rev. Samuel.
Lummis, Miss Eliza O'B.
Lynch, Rev. Thomas J.
McCarthy, Rev. M. R., S. J.
McDonald, John.
McGinnis, Mrs. Robert.
McLester, Elizabeth F.
McMahon, Rt. Rev. Monsignor D. J.
Mandel, Mrs. Edward.
Moloney, Mrs. D.
Mulry, Thomas M.
Mulry, Mrs. Thomas M.
Myers, Hiram.
Nolen, Helen M., M. D.
O'Connell, Thomas W.
O'Donohue, Miss Teresa R.
Paulian, Brother.
Piderit, Miss.
Prendergast, Miss Anna.
Quilty, Miss Ida M.
Roberts, Mrs. Theodore.
Robinson, George B.
Robinson, Mrs. George B.
Smith, Rev. Joseph F.
Spallen, Mrs. Anna M.
Strack, Lorenz.
Strack, Mrs. Lorenz.
Strack, Miss Marie M.
Whitney, Patrick A.
Whitney, Mrs. P. A.

OHIO.

Crane, Richard.
Deericks, Mrs. Frank J.
Hagerty, James Edward.
Kavanaugh, Mrs. Martin E.
Le Blond, Rev. C. Hubert.
Neracher, Mrs. William.
Mitchell, Grace Mary.
O'Leary, Walter.
Shinnick, Miss Mary E.

PENNSYLVANIA.

Burnham, Mrs. Ralph W.
Gillet, Mrs. Frank L.
Gratian, Brother.
Koughan, Mrs. Wm. H.
Reilly, Richard M.
Roney, Mrs. John H.
Rossmann, Rev. Joseph.
Weilersbacher, Miss Elizabeth.

PHILADELPHIA.

Boyle, A. A.
Brophy, Mary C.
Corrigan, Rev. Joseph M., D. D.
Donnelly, C. Jessica J.
Doyle, Michael Francis.
du Mee, Edward J.
Flick, Dr. Lawrence F.
Flick, Mrs. Lawrence F.
Johann, Frank J.
Johann, Mrs. Frank J.
Keenean, John J.
Kennedy, Miss Margaret.
McPike, Mrs. R. A.
Mullin, Mrs. Charles P.
O'Donnell, Rev. W. A.
Rea, John.
Reynolds, Miss Margaret H.
Sinnott, Miss Mary E.
Wastl, Rev. Francis X.

PITTSBURGH.

Boyle, Mrs. T.
Canevin, Rt. Rev. J. F. Regis, D. D.
Carter, Mrs. J. B.
Clarke, Mrs. J. Magee.
Comes, John T.
Devlin, Rev. Thomas.
Dunn, Mrs. James.
Flannery, A. Rogers.
Gallagher, Mrs. Charles E.
Gallagher, P. F.
Good, Miss Rachel A.
Grant, Mrs. John.
Hammer, Miss Christina.
Hartl, Rev. F. Cassian, O. M. Cap.
Hartman, Mrs. Margaret.
Hasdorff, Mrs. Frederick.
Helfrick, Mrs. Catharine.
Jones, Mrs. R.
Kerner, Harry T.
Kerner, Mrs. Mathilda.
Limpert, Mrs. Katherine.
McIntyre, Miss Margaret E.
McMullen, Rev. Wm. J.
Modispacher, Miss Mary.
Molamphy, Mrs. J. M.
O'Connor, Miss Mary.
O'Connor, Mrs. Peter Jerome.
O'Donnell, Miss Catherine A.
Pierce, Mrs. Ella.
Popp, Miss Jane.
Schultz, Mrs. Margaret.
Seibert, Mrs. Anna M.
Staud, Mrs. J. P.
Temmel, Mrs. Andrew.
Ward, Miss Margaret.

TENNESSEE.

Aull, Mrs. Edward A.
Brew, Miss Delia S.

TEXAS.

Taylor, Mrs. Thomas F.

VIRGINIA.

Gordian, Brother.

WASHINGTON.

Ryan, Mrs. Thomas H.

WEST VIRGINIA.

Beattie, Mrs. Thomas.
Gleason, Mrs. Mary L.
Gribben, Mrs. Ann.
Kearns, Miss Mary.

WISCONSIN.

Hackett, Mrs. James Hugh.
McEvoy, Rev. M. F.
Williams, Miss Katherine R.

Monsignor William J. White, one of the founders of the National Conference of Catholic Charities, died in Brooklyn August 29, 1911. He was born in New York City in 1870 and was educated at St. Patrick's School and St. John's College, Brooklyn, and at the North American College in Rome. He was ordained priest in 1894 and he received the degree, Doctor of Divinity, in 1895. In that year he entered actively into the parochial work of the diocese of Brooklyn. In 1899, Monsignor White was appointed Supervisor of the Catholic Charities of the diocese. In 1904, he was made pastor of the Visitation Church in Brooklyn, while retaining the direction of the Catholic charities in the active charge of which he remained up to the time of his death. In 1909, he was made a Monsignor, in recognition of his splendid work. His attachment to his duties led him to refuse appointment to a Bishopric some years ago.

Monsignor White was a profoundly spiritual man. He took an active interest in the civic and philanthropic activities of greater New York and was an active member of the National Conference of Charities and Correction. His sympathy was so subtle and far-reaching, so intense in its form and so simple in its expression that his character possessed a universal appeal; one which is rarely found but is always recognized as a source of power and respect. It was a privilege to know him as it was a benediction to work with him and an inspiration, to win his approval. Monsignor White possessed one of the gentlest natures that ever adorned the American priesthood, one of the noblest hearts that has ever sorrowed at the lot of the poor, one of the most gifted minds which has in our day placed its rich powers at the service of the great work of Christian charity. May he rest in peace.

PROCEEDINGS
OF THE
SECOND NATIONAL CONFERENCE
OF
CATHOLIC CHARITIES
HELD AT
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C., SEPTEMBER 22-25,1912

PART I
Proceedings in General Meetings

Sunday, September 22, 1912, 10 A. M.

SOLEMN HIGH MASS.

About 400 delegates and visitors to the Conference attended the opening Mass in McMahon Hall. The officers of the Mass were:

Celebrant	Rt. Rev. Monsignor Wm. T. Russell
Deacon	Rev. Thomas S. Ryder, C. S. P.
Sub-Deacon	Very Rev. R. A. Skinner, C. S. P.
Master of Ceremonies	Mr. Orchard
Thurifer	Mr. Bour
Acolytes	Mr. Morris and Mr. Othling

Students from the Marist Seminary under the direction of Rev. John F. Georgelin, S. M., furnished the music.

CHARITY.

SERMON BY RT. REV. J. F. REGIS CANEVIN, OF PITTSBURGH.

"And one of them, a doctor of the law, asked Him, tempting Him: 'Master, which is the great commandment in the law?' Jesus said to him: 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.'"—St. Math. XXII, 35-40.

The word charity, though often perverted and sometimes abused, is one of the holiest words in our language. To the Christian it means a created habit or quality abiding in the soul of man by which he is united with God and enabled to fulfill His law, to love Him above all things.

There is a natural charity by which man as a rational being desires that which is for his good and for his happiness. It is the natural hunger and thirst of the human soul for that for which it was created.

There is a supernatural gift of love which we call Christian charity, which is not only the inborn desire of God as our highest good, but the actual union of the soul with God by the indwelling of the Holy Ghost. Christian charity is the supernatural knowledge, choice, and love by which we prefer and choose God before all things, and will and desire that He may be served, praised, and glorified by us and by all creatures for His own sake, and because of His infinite perfections.

The whole of the Christian religion, its motives and its mysteries, its dogmas, its worship, its sacrifice, breathe and teach Divine love. St. Thomas declares that the essence of Christian perfection consists in charity, the love of God and of our neighbor. "Above all things have charity which is the bond of perfection."—Coloss. III-14.

In giving us the law, "Thou shalt love," Almighty God had for His sole aim to form us into perfect Christians. "Love, therefore, is the fulfilling of the law." (Rom. XIII-10). "He that abideth in charity, abideth in God and God in him." I St. John—IV-16.

Charity, the perfection of every rational creature, can attain its highest excellence and power in Heaven, but not upon this earth. The love of God in this present life is feeble and imperfect, and the Apostle St. Paul compares it to the age of youth, while he likens the full-grown love of God in the state of the blessed to the maturity and strength of manhood.

Charity is the measure of a Christian life. Here below our love of God never reaches its full completion. The loveableness of God is infinitely greater than our capacity of loving, and in our earthly state we are incapable of concentrating the whole of our affection upon Him. God alone can love Himself as much as He deserves to be loved. In Heaven we shall reach and exercise our full power of loving when God shall be all in all.

Love is to be estimated by deeds more than by words; by what is done rather than by what is said or promised. St. Ignatius says: "Love consists in the mutual communication of goods between him who loves and the person beloved by him." It is in this manner that God loves man and that man should love God.

God loves us. Of all motives that urge us to love God, the thought that God loves us is the most powerful. God the Creator; man the creature. God all holy; man corrupt and sinful. Love draws together and unites the two extremes. "Let us, therefore, love God, because God first hath loved us"—(I. St. John IV-19). From all eternity, God thought of each one of us and loved each one of us with an eternal love. Creation is a finite act of eternal love. He created us because He loved us, and He created us in order that we might love Him. God wishes our love as though there were some sort of a want in Him and He could not do without our love. It is not a want but the perfection of goodness in the Divine Nature that causes God to love us and to desire our love. If we recall to mind all that God has done in our favor, in the order of nature, in the order of grace, all the blessings promised and bestowed by Him, do not the heavens and earth and our souls cry out that God loves us and that we should prove our love of God by obedience, sacrifices, purity of intention, and sanctity in all our actions. In the natural order God has created this world for us and filled it with a thousand means of ministering to our wants. He has created us in His own image and likeness and given to each of us an immortal soul with its powers of will, memory and understanding. His Providence has preserved us and provided all those things that have ministered to our necessities, use, or pleasure.

In the supernatural order, God has proven His boundless love. For us, God gave His only and well beloved Son; Jesus Christ gave His blood, His life, His whole self, and the Holy Spirit poured His Divine love into our hearts. God became man, that man might be intimately united with God. He imparted to us His doctrine, His merits, and His example; He gave us His mother to be our mother also; the life-giving sacraments, too, and to these we may add those special graces by which every hour of our individual life has been marked. Lastly, He has prepared for us an eternal weight of glory, in which we shall enjoy never-ending happiness and peace and the possession of Himself. The greatness of God's love is more manifest when we consider who it is that gives these gifts, to whom they are given, and for what end they have been bestowed upon us.

The love of God does not rest in itself; it sends us forth to do kindly acts to our fellow men. "Thou shalt love thy neighbor." The word neighbor comprehends every individual of the human race, whether Christians or infidels, whether just or unjust, whether friends or enemies. All these we are commanded to love as we love ourselves. "A new commandment I give unto you, that you love one another as I have loved you." (St. John XIII, 34.) "This commandant we have from God, that he who loveth God, love also his brother." (I. St. John IV, 21.) "Let us not love in word nor in tongue, but in deed, and in truth." (I. St. John III, 18.)

Charity to our fellow man springs from the best that is in human nature, from humility, unselfishness, sympathy, generosity. The instincts and emotions of human kindness are implanted in our breasts by Him Who made our nature. They are from God and are intended to make our life in this world an effective preparation for life in the world to come. The natural love of one's fellow man has been called "the vital principle of the moral world," the "salt of the great sea of humanity." It makes the brotherhood of man.

Charity in the Christian sense means much more than a kindly human feeling towards a fellow man, or even a brotherly love which leaves out God. Among the heathen there were noble lovers of their fellow men. At this moment there are men who do splendid things for the physical well-being of the people. But charity which springs from and is animated by faith in God transforms philanthropy into the highest Christian virtue, and gives a supernatural value to human actions. In the Kingdom of God human actions are measured by their motive. So unselfishness, kindness, and generosity to men are changed into Christian charity when men are loved for the sake of God. Men often reverse the order and put the love and service of one's neighbor before the love and service of God. The soul is more precious than the body. God is first, humanity is second. Mankind is not to be worshipped and served, but men are to be helped and loved for Christ's sake, and Christian charity translates the love of God that is in the heart into deeds of kindness and sympathy towards human weakness and suffering. Our charity is to be measured and rewarded by the greatness of our love of God as well as by the extent of our plans and endeavors to reform society, alleviate suffering, and diminish poverty.

Not the scientific leagues of State benevolence, not the well-organized schemes of millionaires, not the busy toil of the philanthropist, good and useful as they may be, but the humbler efforts of those who put God first and sacrifice themselves for love of Him can soften hearts made hard and bitter by poverty and the inhumanity of man. Poverty and suffering go on and will go on as long as the world is what it is. They will defy the devotion of the saint and baffle the science of the economist until the end.

Christian charity has the only message of hope and the only promise of final justice to save the destitute from despair; it tells the poor and the oppressed by deeds rather than by words that God loves them, that they will be redeemed at a great price in the eternity to come, and that the courageous, but seemingly futile and barren strivings of good men for their fellow men will add immensely to the joy and glory of that day in which the Lord God Himself will take on Him the office of feeding the hungry and of wiping away the tears of the afflicted.

But until that day comes God has given us commandments concerning our neighbor. We are here to work for God. We are here to work with God. Our activity must prove to an unbelieving world that Christ still lives. In us the world must see the earnestness, the unselfishness of Christ in solving the social problem of our times. By our fruits we shall be known and judged. Every being shows forth its nature and its power by its works. Even the Almighty obeys this law. Creation is a constant and unanswerable evidence of the existence of God, of His infinite power, and of His claims upon our service and our love.

"For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and divinity."—Rom. I, 20.

God proved the immensity of His love by the Incarnation. "God so loved the world as to give His only begotten Son." Our Lord appealed to the evidence of His works. "I have a greater testimony than that of John. For the works which the Father hath given Me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent Me."—St. John V, 36.

It is the same with the Church of Christ. By her works as well as by her doctrines she proves her claims to be the Incarnation perpetuated. She says to the world, "If you do not believe my words, there are the works of nineteen centuries to prove that God is with me."

The saints proved their love of God, not by what they said, but by what they did. "St. Vincent de Paul worked with his galley slaves; he haunted, like a good angel, the hospitals built through his own exertions; he picked up the poor little exposed children; he fed whole provinces where war and disease had left destitution the most terrible. God's love set his heart on fire with love for men." "Behold St. Peter Claver alone with the poor negro whom no one else will go near. He kneels to him; kisses his repulsiveness with tender affection, and pours out spiritual consolation till he dies. And this man is so constantly in God's sight that his superior says of him: 'I have never been able to tell the moment when Father Claver finished his prayer.'"

Or think of St. Camillus de Lellis, during that terrible Roman winter of 1590—a winter of famine and plague, following on war—when men, women and children were dying in every street; see him hastening along with food and medicines, nursing the sick, assisting the agonizing, crowding his own monastery with the sufferers, giving them often the last penny and the last morsel of bread that he could beg.

These examples all point in one direction. They point to Jesus Christ crucified. To see Christ in suffering humanity is the vision of true faith. To love Christ in suffering humanity is the test of Christian charity.

It is now our turn. We must interpret the Gospel of Christ by our works. To us it is given to exemplify the charity of Christ to this age. By our works as well as by our profession of faith, hope, and charity, we are to give testimony to the truth that is in us and to the fidelity of the Catholic Church to her mission as the great philanthropic and charitable society of the world. The charity of Catholics bears witness to the divinity of Christ's teachings. By love of our neighbor we show that Christ is our model, that His compassion for the multitude lives in our hearts and operates in our societies. By our works we prove to an unbelieving world that Christ still reigns. The Church calls on all Catholic laymen, but especially on Catholic laymen of education and social position, to lead their fellow citizens in all public movements that justice and charity approve. We need strong Christian organizations to counteract and overcome the agnostic and materialistic tendencies and the lawless spirit of unrest that prevail in many associations organized in the name of social reform. We must not leave the study, discussion, and solution of great social and economic questions to those who ignore religion. "It is for Catholics," says Leo XIII, "to take the initiative in all true social progress, to show themselves the steadfast defenders and enlightened counselors of the weak and defenseless and to be the champions of the eternal principles of justice and civilization." The Church has an old and infallible remedy for the evils of this age, an old and conclusive answer to the great social questions that loom up and threaten the very existence of the present order of society. That remedy and answer is Jesus Christ—"Yesterday, today, and the same forever." His gospel and His grace enlightening the intellects, transforming the hearts and ruling the lives of men, solve all economic and social questions.

History bears witness to the fact that only Christianity can change love of self into love of others. It proves that only the truth of the Gospel and the superhuman principles of justice and love can bring about the interior renovation of the individual and supply the social ideals that will preserve peace, order and justice in the State. Politics, economics, and sociology are not to be studied and applied as though there were no God and no moral law. The Gospel precepts of charity and justice bind society as well as individuals. Christianity is for this world as well as for the world to come. It enters into all the social and economic relations of man with man. It condemns the apathy of those who, intent on saving souls, neglect to succor the needy, defend the weak, rescue the innocent and helpless from peril, and vindicate injured rights in the name of Christ.

As members of the Church of Christ we are bound to be charitable, not only as individuals, but the Catholic clergy and laity are to be foremost among their fellow citizens in charitable movements and organizations approved by the Church. The individual is often weak and unstable. In union there is strength and security. "There are three elements of virtue," says Bishop Hedley, "in one or all of which human nature too often fails. The first is steadiness, the second is purity of motive, and the third is fervor."

"A Christian layman who serves in an association, takes an admirable means to keep himself steady to his duty. Conscience is a sufficient stimulant with some, but with others the aids to conscience which come in the shape of notices, admonitions, meetings, and reports are extremely helpful. Then, the man who works in a society hides his own hand; self-complacency has access to him with difficulty, and his kind work is done without personal ostentation, in the way he is directed. Finally, association suppresses and subordinates self, and is therefore a true mortification, for it is a mortification to obey, to act on a rule, to keep in the background, and to suffer correction. But this is the very fuel of fervor. These things intensify the heart's love of God. These things imitate the Cross, the source of all good things, and it is by these things, therefore, that the Kingdom of Christ is advanced in the world."

It was indeed a holy inspiration that suggested that the Conference of Catholic Charities be held at the Catholic University of America and under the direction of its learned rector and professors. Here the representatives of our charitable organizations may have the benefit of the scientific knowledge of the Academy, and by interchange of views and experience may increase their own efficiency and the activity of the societies which they represent.

By such conferences men will grow to love God with the whole heart, with the whole soul, and with the whole mind, and to love their neighbor as themselves.

Sunday, September 22, 1912, 8 P. M.

The meeting was called to order by Right Rev. Monsignor Shahan, President of the Conference, who presented to the meeting, General John A. Johnston, Acting President of the Board of Commissioners.

General Johnston said:

On behalf of the government of the City of Washington, I bid you hearty welcome. This is your capital, your city as well as ours, and you can enjoy its broad streets and magnificent avenues with a sense of proprietorship therein.

We proudly claim that you will find this to be a well-governed city, with an excellent police department to prevent and detect crime; an excellent fire department well equipped to preserve life and property; a splendidly developed system of institutions to care for delinquents and dependents; magnificent hospitals to succor the sick; a tuberculosis hospital along modern lines, that has received the praise of experts; a Board of Charities to look after social problems; a well-equipped public school system that costs the largest item of expenditure in the city's budget; a Juvenile Court that provides for the segregation of the juvenile from the adult offender.

These and many other institutions here will prove of interest to your body that is gathered together to consider the great subject of charity. And I bid you hearty welcome.

MONSIGNOR SHAHAN: On behalf of His Eminence, I welcome you to Washington, and as Rector of the University, I extend its cordial hospitality, during your stay in the city. We may now enter upon the practical program outlined by the committee.

THE CHURCH IN CHARITY.

RT. REV. MONSIGNOR SHAHAN.

When we mention in one breath the Catholic Church and charity, we think naturally of her actual office and her present deeds as administratrix of all that the term charity implies. There rises before us the vision of her world-wide activity in the corporal service of mankind, the relief of the poor, the care and comforting of the sick, the protection of the neglected or abandoned, the solace of those bodily afflicted, the affectionate solicitude for suffering humanity, in every phase of its many woes, and without regard of sex or race, or color, or wealth, or power, or any difference whatsoever. She stands before all men as a queenly radiant mother whose heart has sympathy for every sorrow, and whose skillful hand pours a sweet balm into every wound. Open, if you will, the records of her most ancient dioceses and turn then to those only yesterday carved out of barbarism or the wilderness, and you will be struck by the close resemblance of all her charitable activities, the world over, and through all the centuries. She stands truly in the place of Jesus Christ and with all His love and all His divine authority she cries out: "Come to me all ye who labor and are heavy burdened, and I will refresh you." Indeed, among the works of man, what is comparable to the vast system of Catholic charities that in each century flourish so abundantly and variously! Again and again despoiled of her resources and made a pauper in the society she had created and variously enriched, she never fails to find the means of succoring at once her children and her persecutors. Again and again, penetrating the dark mass of savagery she never fails to light therein the fires of Christian love and pity and to blaze the way for all the benefits of Christian civilization. Again and again, her armies of devoted men and women have been scattered, but thousands of others soon rush to take their places, and without earthly reward or praise or guerdon of any kind, have renewed in brief time the prodigies of Christian love that illumine every page of the Church's history. Again and again the forms of civilization have changed, but she never fails to adapt herself immediately to these Protean modes of human life, and to counteract with immemorial skill the deadly virus that is never extinguished in us.

I.

We may truly say that the corporal works of charity properly began with her. Timid and weak at Jerusalem, on the morrow of the death of Christ, her first step in organization was to care for the widow and the orphan; the first step towards her highest offices was a total devotion of self to the needs of the poor and the afflicted, the common service of all the members of Christ. In all the vast outlying world, was nothing akin to brotherly love of man for man, nor is it now possible to describe by what high barriers mankind was everywhere set over against itself. Saint Paul tells us that the men of his time were truly without any affectionate regard or solicitude for one another, and all that we know of those days confirms this fact. But scarcely had the gospel of Christ been preached in the cities of the Greek and Roman heathen, when a new spirit was enkindled, the hearts of many were deeply touched by the new fire and soon the vast basin of the Mediterranean was the scene of a new social order. In every one of its thousand cities was a little Christian church, where a place of honor was made for the poor, the slave, the widow, the orphan; where the sick and the helpless were comforted physically and spiritually; where each was held brother to his neighbor, but by deeper ties than any human relationship; where it was understood that the wealth of all was a divine gift for the common welfare; where the social inequalities of daily life disappeared, and all were one in the divine banquet whereby they were united with Christ Jesus, the Lord of Heaven and Earth.

Their mutual services soon modified profoundly the municipal life of the ancient world. New and striking virtues, chastity, modesty, humility, patience, forgiveness, meekness, appeared in a society built up and sustained by the opposite vices. The noisome prisons of Christian martyrs shone like the gates of paradise when the deacons and deaconesses visited them with comfort and consolation, and the priest offered up in them the holy sacrifice of the New Law; a new respect for human life was asserted when multitudes of abandoned children were rescued along the city walls and added to the Kingdom; the passionate immensities of Christian love were feebly grasped when Alexandria and Carthage beheld an army of Christian martyrs and confessors caring for the pest-stricken citizens of these proud cities; labor took on dignity when the mines of Palestine, the vast ranches of Gaul, and the public works of Rome were sanctified by Christian men and women condemned to toil as slaves for their religion. Against this silent but thorough disintegration of the old order, morally and socially, paganism protested by every means in its power, but in vain. Human suffering and human degradation, the contempt for all the fundamental rights of mankind, the reversal of justice, the oppression of truth, had gone so far that only a divine agency could restore the original dignity of man, and shatter the forces of the underworld that held his mind and heart fettered more pitiably than any poor slave in his chains. Only love can exorcise hate, and Christian love was poured out on Greek and Roman society in such abundance that it was one day overcome, and accepted the sweet yoke of Jesus Christ.

It was in this ancient world that the Catholic Church gained her first laurels as the mouthpiece and the model of Christian charity. For the first time in the history of mankind, virtues were not merely preached, but were actually lived out, and not by a few philosophers, but by countless thousands of men and women of every condition and rank. The new and irresistible Christian virtues faced Roman society at all times, and particularly Christian charity that like an atmosphere, or an odor, soon permeated all ancient life. Men and women did not cease to be Greeks and Romans, perhaps with all the prejudices of race or nation, but they were now ensouled with a new spirit, breathed a new temper, for they had risen through the perfect gospel of Christ to that higher and holier citizenship which embraces all mankind.

The Catholic Church preached then, as now, that Jesus Christ was truly God, not a vague super-man, not another enthusiast of humanity, not a mere prophet or a supreme philosopher, but the God-man, the Redeemer of a sinful and helpless humanity, the Divine Friend whose life and teachings were henceforth the rule of human conduct and thought, the divine measure or criterion that alone could sever infallibly the true from the false, the good from the bad, the wicked and pernicious from the helpful and uplifting elements of life. It was a simple but firm faith in Jesus Christ, as true God, that worked these prodigious changes in the ancient world, that saved it from moral ruin, purified it, and lifted its men and women to the heroic level of the primitive Christian times. The God-Man had died on the cross that all men might be freed from sin and judgment; how could any true follower of Him fail to love all those for whom He had given Himself up? He had said that a cup of cold water given in His name would not go without its reward, that whatever was done to the least of his brethren was done to Him, that He would not lose one of all those whom the Father had given Him. How could any true Christian imbibe the spirit of this tender love of Jesus for all men, and not see in his fellow man an image of the Divine Master, even a brother for whom he was truly responsible, a member of the same mystic body, a pilgrim indeed and a wayfarer, but towards the port of life immortal? Every page of the Gospel is alight with the beneficent deeds of Jesus. How, then, could His followers fail to imitate Him in their devotion to suffering humanity when they heard daily the narrative of His goodness to all men, and knew that in His short career of universal loving-kindness He had thrown down forever the barriers that once separated Jew and Gentile, bond and free, rich and poor, strong and weak, learned and ignorant.

It was in the example, the works, the whole beneficent life of the Word of God become man and sojourning among us, that the Church found the divine warrant for her universal charity, the divine source of her ingenuity and success, the divine power and charm that drew to her the best elements of the ancient order, and enabled her one day to dominate morally the ancient civilization, and compel it to adopt new ideals, speak a new tongue, walk in new paths, and undertake new conquests in realms it had never heard of, the new world of the regenerate spirit, the domain of illumined conscience, the Kingdom of God.

II.

Great, however, as were the works of charity inaugurated and conducted by the Church in her earliest days, they are surpassed by the gigantic labors of the centuries that followed her triumph. The great state, once her enemy now her ally, was entering on those evil days that always await a career of pride and wastefulness, selfishness and social injustice, reforms delayed and abuses crystallized. The Roman Empire was going down in economic ruin amid the collapse of all the public virtues, political and military, that had once distinguished it. The lands of the Mediterranean basin fell into the hands of a few owners, the free peasant disappeared, slavery and serfdom increased, agriculture groaned under countless burdens, taxes multiplied, the public charges were evaded by the rich until the economic burden was at last borne by those least able to sustain it. The vast frontiers of the State were raided mercilessly by undisciplined hordes of so-called barbarians, attracted by the growing weakness of the mighty city they had so long feared. Industry and the arts decayed, commerce fled the defenceless roads and ports, capital disappeared and anarchy lifted freely its banner amid the wreckage of that "Pax Romana," the law and order once imposed by Rome on the civilized world, long maintained, but now scarcely more than a memory. So complete was the ruin of the splendid empire that the captains of the barbarian nations contemplated its total extinction, and the creation of a Gothic empire on its site, a "Gothia" where there had once been a "Romania," and were restrained only by their respect for the noble laws of Rome and their knowledge of the fierce, wild nature of their own peoples.

It may be said without fear that these three or four hundred years, during which the Roman majesty gradually shrank to a pitiful nucleus, were the golden age of charity in the Catholic Church. Her clergy alone came to the succor of the broken municipalities, for this ancient world was a complexus of about one thousand cities in which were centered all local authority, all industry, commerce, and the social order generally. In each city, the bishop was the recognized friend of the poor, the sick, the persecuted, and the laws consecrated what custom created. The bishop visited of right the prisons and interceded officially for the many whom the criminal code of Rome held cruelly in its grasp. He sat as an assistant on the bench of judges, and spoke up in the name of the Gospel and human dignity. He softened the hearts of the tax collectors, and when need was, went himself to Constantinople and begged off arrears. He went into the unspeakable camps of the barbarians and ransomed his people, often with the gold and silver vessels of the Church. He divided among the poor of his city one-fourth of the annual revenues of the Church, he solicited generous bequests for all charitable needs from his richer people. In a word, he was the clearing-house for all the operations of Christian charity, and his activities spread over the whole State. His pulpit resounded daily with appeals for alms, and we yet read with emotion the charity sermons of a Chrysostom, a Basil, or a Gregory. These men created the theology of almsgiving, rather of practical Christian charity, and after fifteen or sixteen centuries they seem faithful echoes of the gospel of Christ in all its primitive force and charm. They opened refuges for the aged, for travelers, for the blind and the crippled, hospitals for the sick, in a word they began the institutional charities of the Church. We marvel yet at the great general asylum that St. Basil opened at Caesarea, in the heart of Asia Minor, a real city of the poor and the abandoned. A similar refuge was created at the gates of Rome by the rich lady Fabiola. The Roman Church itself had earned the reputation, from time immemorial, of being the most generous contributor to every form of Christian charity. The new Christian capital of Constantinople soon housed many works of Christian beneficence, and in its long career as a Christian city was the foremost center of Christian charity in the Greek world.

III.

What pen could describe the charitable activities of the Catholic Church in the Middle Ages, those ten wonderful centuries during which she was mother and nurse to the new peoples that divided among themselves the Roman State, and became the great nations of today? In her countless monasteries the poor were fed and cared for, the afflicted were nursed and consoled, the traveler and the pilgrim were housed and refreshed, the agricultural arts were preserved and taught. Communication was kept open by bridges and canals; fords and ferries, roads and passes were constructed under ecclesiastical supervision, and employment given to multitudes whom the rude economic conditions of the time and the more than childish ignorance of the new masters of Europe would have otherwise condemned to unproductive idleness. Founded often by the rich and powerful, they not only served as centers of religion, but conserved and administered for the common good vast lands that would otherwise have fallen to individuals free of all social burdens. Taken as a whole, therefore, the mediæval monasteries are an important link between the primitive charities of the Church and her later activities. In addition, the ancient charitable institutions of the Church and her traditions of social service, though greatly modified by the new political and economic conditions, were kept alive. Thus the episcopal and diaconal offices still exercised charitable service in countless cathedrals and parish churches; the rural parishes, multiplied in Gaul and Spain at the expense of the great land owners, brought many charitable services of the Church to the remotest peasant; the monasteries of women were in every district refuges for their sex and local centers of relief, instruction, and refinement of manners. The State was yet, everywhere, a raw and loosely-ordered creation, in which the coarse and savage individualism of the Northern forests contended with the civilizing legalism of Rome and the spiritual forces of Catholicism. Its prevailing feudalism aided notably the growth of charitable institutions, for each of the thousand independent centers that detained the highly splintered civil sovereignty created its own ecclesiastical works, and devoted to them no small share of public revenue and private generosity. To forget the poor in one's last will created eventually a doubt as to the Christian faith of the departed and in time the ecclesiastical charges in favor of the poor became an important obligation of nearly every church in Europe. Christian pity, that lovely virtue, the root of so much progress in charity, grew apace under the teachings of the Church, ever the same from Otranto to Drontheim, and as it grew and spread in millions of hearts a new feeling of responsibility and affection for all mankind developed in mediæval society, and eventually, like some great river of primeval times, burst all obstruction and overran all

Europe. The care of the sick developed from the local service of parish or monastery to broader service. The Irish monks opened in the Alpine passes little hospices for their wandering brethren, and elsewhere the idea took deeper hold in time. The crusades developed at Jerusalem and elsewhere an organized care of the sick, and in a short time the hospitaller orders had overrun Europe. A cruel plague like leprosy developed a multitude of special refuges and drew thousands of men and women to the care of the unfortunate sufferers. The cruel medieval pests found always willing hearts to attend the dying, and to this is owing the rise of the many confraternities for the burial of the dead. The lives of medieval saints abound in touching scenes of devotion to the sick and dying, e. g., St. Edward the Confessor, St. Louis of France, St. Elizabeth of Hungary, St. Francis of Assisi, while those who have the courage to read Huysmann's Saint Lidwine will see to what heights Christian courage can lead a soul in supporting illness and in administering to the helpless life-long invalid.

IV.

One office of all civilization is the elimination of social wrong, and therefore any account of the charitable work of the Catholic Church in a given period is in a measure equivalent to the story of civilization at that time.

The gradual suppression of serfdom, the restriction of war, the erection of splendid houses of worship, the rise of guilds and crafts, the unobstructed use of the Mediterranean, the new sense of European unity and vocation, are so many paths along which developed free labor and peace. In these variously distracted centuries the only unity recognized was that of the Church, symbolized by the moral force and prestige of the papacy through which alone a Francis of Assisi, the source and model and inspiration of so many ecclesiastical charities, could have reached and held the religious and economico-social eminence that his spirit and his order have so long maintained, and which like an old tree burgeoning forth new life, solicit yet and affect powerfully our own humanitarian and philanthropic age. The same common mother of all Christendom who reared the delicate skyey spires of Freiburg and Strassburg, and preached beneath them in unbroken apostolic mission and authority the divinity of Jesus Christ, exercised regularly within their broad shadows every form of Christian charity; she taught the law, indeed, though mostly the spirit of social justice, but based it on a new support, on the will and example, above all on the love of a Redeemer, who had, himself, suffered above all and more than all, had freely chosen a poor and homeless life, and had been the Divine victim of all the wrongs that His own people, rich and poor, strong and feeble, had heaped upon Him. And when, on some great feast, Christmas or Easter, the assembled people knelt before the high altar of such a glorious fane on which the arts had exhausted themselves in mystic affection, there looked down on bishop and layman, on noble and peasant, on man and woman, on burgher and beggar, on citizen and wayfarer, the Crucified Jesus, carved in stone, but radiant with pity and love. And in that divine gaze they were smelted into one folk, and rose above the transient differences of time, and were citizens for one brief hour of an ideal city where love reigneth, and fear and hate are cast out, and all knew themselves for equal-righted citizens of an unchanging order to which human life was only the approach or vestibule.

The four centuries that have elapsed since the discovery of the New World exhibit a varied development of Catholic charity. The profound changes of the sixteenth century, religious, economic, political, social, called for a new spirit, a new zeal and a new temper in the Church, and nowhere were these more evident than in the vast province of charity. Every missionary who penetrated the solitudes of the New World was indeed a herald of the Christian faith, but he was also the accredited agent of the Church for the introduction of her numerous works of relief, consolation, correction, and encouragement. With him came the art of scientific healing, religious respect for the human body as the temple of the Holy Spirit, respect for human life as the supreme gift of the Creator, reverence of woman, religious training of the young, affection for the weak or helpless elements of savage society, recognition for the first time of a universal fatherhood of God and a corresponding brotherhood of man. In the interest of his unhappy Indians, Las Casas crossed the ocean fifty times, and engraved their rights in theology, law, political economy, and the proud annals of Spain. St. Peter Claver became the apostle of the unfortunate negro slaves, and wherever the Spanish missionary went charitable institutions sprang up, wonderfully suited to the races he evangelized. Who can read the Relations of the Jesuits, those many volumes of the correspondence of the North American missionaries of the seventeenth and eighteenth centuries, without being touched by the constant charitable services of these Frenchmen, who like their confrères of Spain, had abandoned for the savages of America the comforts and charms and rewards of Europe? To these missionaries also our healing art owes not a few invaluable remedies that have beneficently affected the practice of medicine. And while Catholic charity found an unexpected development in the missions of the New World, likewise of India, China and the Philippines, in its native Europe it took on a marvelous growth. After the Council of Trent there arose whole orders and associations of Catholic men and women devoted to the relief of the sick, the destitute and abandoned. The Spanish priest, St. John of God, and the Italian St. Camillus de Lellis, were angels of hospital service and their institutes yet work in the spirit of their founders. Out of the century of economic and political devastation which Louis XIV worked in France and largely in Europe, arose St. Vincent de Paul, the greatest of all modern apostles of charity, and when he passed to his reward, his Sisters of Charity were covering all

France with their holy works, nor have they ceased their herculean labors until the whole world is bound by the network of their institutions that relieve every kind of human misery. When Whittier wrote his "Angels of Buena Vista" he may not have reflected that for two centuries these angelic women had followed the battlefields of Europe with their holy and welcome ministrations.

In the seventeenth and eighteenth centuries the hospitals of Catholic countries grew in number and efficiency. The Hotel-Dieu of Paris was long famous as the chief medical center of Europe, and we can point with pride to the Hotel-Dieu of Montreal, as the oldest institution of its kind in North America, the creation of the venerable Mademoiselle Mance, and yet an active servant of God and mankind. In Mediterranean countries loan-banks to the poor were opened that permitted them to obtain small sums by pledging their modest belongings at a very low rate of interest, and proved an efficient offset to the ravages of usury. Prison reform, the separation of the youthful criminal from the aged, and improved prison architecture, are owing to the popes of the eighteenth century, and in general, despite the wretched politico-ecclesiastical conditions, a spirit of progress, a large measure of efficient work, and many strong personalities mark these two centuries of Catholic life, although the Church was at this time more than ever pinched and harassed for the means of carrying on all her great works of charity and education.

V.

From this rapid and broad survey of the works of Catholic charity through twenty centuries we may gather a few useful ideas that help to differentiate it from all other service of our neighbor.

I. Its living root, its active cause, is in the religion itself, and it is so intimately bound up with the latter that it flourishes or decays in keeping with the growth or collapse of the Catholic faith. It is a fundamental tenet of that faith that the Word of God took to Himself our human nature, thereby purifying and elevating it immeasurably, while on the cross He redeemed it and gave it a new birth and a glorious dignity. Thenceforth Christ Jesus was the second Adam, the new head of the human race. He was, so to speak, translucent in every human creature, and in many phrases of the Gospel He furnished His followers not only with similes and parables and allegories that illustrated this new and stupendous relation, but He gave the formulas of words that should express it perfectly, the cup of cold water given in His name, the service done to the least of those whom the Father had given Him, the ministration of the highest to the lowest, the spiritual alms of fraternal correction, the repeated forgiveness of injuries, and other divine sayings the commonplaces of the theology of mutual service among Christians. Genuine Catholic charity always sees Christ Jesus in our neighbor, and from the earliest days of our religion, the popular Christian conscience has consecrated this truth in many a lovely legend that exhibits Christ Himself as the recipient of benefits conferred on the beggar, the leper, or some other distressed member of His mystic body. This is also why Catholic charity sprang into being at the foot of the Cross itself, the first divine plant to spring from the blood of the Redeemer and why it goes always with religion as its other self, its full and perfect flower, its radiant effusion of intimate love, consuming and spreading like a fire, and rekindling itself always in the hearts that admit it for what it is.

II. It is this divine, this original purely religious character of Catholic charity that lends it the vigor, the universality, the sweetness, the infinite variety, the intimate gentleness and tenderness that characterize it. This charity, while it is based on the divinity of Christ Jesus, is also Christ Jesus indwelling and working in all the vast framework of Catholicism, its driving force, its irresistible uplift, its salt and light, its sweet odor, its invincible proof, its solid guarantee, at once its author, life, and consummation. Even as the clean oblation of His Body and Blood is offered up the world over and through all time, from the rising of the sun to the going down thereof, so does that other clean oblation of charitable works go up forever from countless millions of pure and loving hearts, itself, in His own words, a holy and immaculate work of religion. This life of charity is, indeed, the highest work of our common brotherhood in Christ Jesus, our nearest approach to Him. Indeed, were it not for Catholic faith in the Divinity of Jesus Christ, that hard-won beneficent persuasion of our universal brotherhood would soon disappear, for it arose only through Him and has no other efficient cause than a strong faith in Him as the divine all-compassionate head of the human race. Could that persuasion disappear we should soon relapse into the moral ignorance and spiritual helplessness that preceded the Redemption.

III. The charitable works of the Catholic Church are a practical confession of the Divinity of Jesus Christ. His miracles and prophecies are rightly considered evidences of His Divinity, but so, too, are the works of charity that for centuries the Church has performed in His name, and through the means instituted or approved by Him. We have seen that in the history of mankind, civil or religious, there is nothing remotely comparable to them for moral beauty and delicacy, for number and efficiency; nothing in the moral order so regular, universal and persistent. For so wonderful an effect there must be a corresponding cause. Nor can this be other than a divine cause, since human nature left to itself has not only failed to produce similar works, but has gone hopelessly in the opposite direction. There is also a touching and suggestive kinship between the operations of Catholic charity in the body of the Church and the operations of divine grace in the individual. The latter works in a most intimate personal way, is incalculably rich in its resources, is sweetly irresistible, defies human obstacles and calculations, and habitually transforms the darkness and weakness of the heart of man into spiritual light and strength, so that no longer doth he live in himself but Christ lives in him. Even so, the glorious works of Catholic charity offer in their incomparable history an endless variety of personal initiative and daring, a marvelous freedom and confidence in the choice of objects and means, an incredible redundance of moral vigor and resolution, a magnetic power of solicitation, a multitude of victories won amid disheartening conditions, a long roll-call of men and women who loved and served humankind with a love far higher than any Abou-ben-Adhem could imagine or any philosophy could imitate. Our Lord foretold that when He should have been uplifted from the earth He would draw all things to Himself, He has, indeed, drawn marvelously to His religion countless multitudes of men, not a few even by the cords of Adam, but never in such great numbers and so efficiently as by the cords of sweet charity. Faith, Hope, and Charity, these three things, but the greatest of these is Charity. And His great Apostle declared that without charity his own stupendous voice would be like sounding brass or a tinkling cymbal. Charity is, therefore, as it were the sign-manual of Jesus Christ on the workings of his religion and since only in the Catholic Church are these works so many and so perfect, it follows on the one hand that she represents Him most truly before mankind, and on the other that her testimony to His divinity is in every way reasonable and credible.

THE CHAIRMAN: I now have the pleasure of presenting to you Mr. Thomas Mulry, whom you all know and admire.

THE GOVERNMENT IN CHARITY.

THOMAS M. MULRY.

It is a fundamental principle, universally recognized and quite generally conceded as a proposition admitting of little dispute, that under the present conditions existing in our social fabric, upon the state or government necessarily must devolve the duty of making suitable and adequate provision for such of its dependent citizen wards as, by reason of old age, mental or physical sickness or other infirmities, are found incapable of properly caring for themselves. Likewise, it must be conceded that it is highly incumbent upon the State to extend its protection and support to such children of its citizens as have been deprived by death or other circumstances of the care, support and protection of their parents or natural guardians.

While the righteousness and unquestionable propriety of the State's caring for its dependent wards everywhere is conceded, a careful study of the question will serve to disclose the fact that, though statutory provision is made for Indians on their reservations and for dependents in the District of Columbia, and pensions automatically are set aside for the purpose of relieving war veterans, absolutely no mention is made of the word "charity" in the Constitution of the United States. Again, upon any extended examination of the constitutional aspect of the subject, it will be found that, in the constitution of no State, outside of North Carolina, is the obligation of the State to care for its dependents clearly defined.

Notwithstanding the absence of any constitutional enactment making it obligatory upon the part of the State to provide for the dependent wards of the community, the duty of the State in such matters is everywhere quite generally recognized and accepted, and rarely is objection raised by the better-circumstanced citizens when taxes for the support of the indigent poor are levied upon them. Where, however, the State, usually after mature deliberation and an examination of the subject, enacts special legislation and enters upon any settled policy of administration in its public relief and charities contemplating the use of established and well-organized private agencies, at once the question is agitated of what properly may be designated the right method of distribution of State aid or public relief. Simultaneously widely diverging views will be discovered and much adverse criticism is sure to be leveled at the policies adopted in certain States or sections of the country, should they happen to conflict with the views of such of its citizens as are opposed to any form of public aid or grants to institutions or agencies not wholly under State control.

Governmental aid, or more properly speaking, the relation of the State to affairs of charity conducted under private auspices, at best is a much vexed question and one which it suffices only to mention when immediately determined opposition will be encountered and attended not infrequently by discussion of an acrimonious nature. In fact, my observation and experience in the matter have been such as to lead me to doubt gravely if it were at all possible to select a subject more likely to serve to center about it a greater array of differences of opinion, or more certain to provoke unwarranted disturbance among those participating in any discussion of its varied aspects, than this same question of the relation which the State should bear to its dependent poor. Those of us who have had experience in the matter appreciate fully that the dangerous rocks, seriously disturbing and impeding safe navigation in the otherwise smooth waters of any discussion of charitable affairs, are the much-debated questions of what properly should constitute State supervision, public aid to private institutions, and the relations which should exist between the State and private institutions, especially those in receipt of public money. It is to the discussion of these important subjects that I shall devote the major portion of my address this evening.

STATE SUPERVISION.

The question of State supervision, especially of private charitable institutions, has been made the subject of much varied discussion in the past and it still continues to engage the attention of those interested in charitable movements. While, quite ordinarily, it is found that there is a substantial agreement among all our citizens upon the main point that, in the prosecution of any work of charitable or correctional endeavor, some sort of State supervision is demanded; and while it has been demonstrated repeatedly that, when properly conducted, such supervision is most helpful to the institution and advantageous to the State and its dependent wards, nevertheless, it is an undeniable fact that much strenuous opposition may be expected in some form or other whenever one seeks to bring about the introduction of the system into sections of the country where previously it did not obtain.

It happens not infrequently that the authorities of some of our private institutions, sincerely believing that the establishment of State supervision can only mean a threatened invasion of personal rights and a most decided advance in the process of the centralization in the State of all forms of charitable and correctional activity, find considerable difficulty in giving their assent to the introduction of the plan into the States of which they are residents. They become more determined in their opposition when brought into contact with extremists who argue, somewhat inconsistently, for the adoption of a system of supervision so complete and vigorous in its details as practically to amount to State control. Both attitudes unquestionably are wrong, and it is only in the happy medium of these extremes that any proper solution of the problem is to be had.

Undoubtedly it must be conceded by all right-thinking members of the community that, especially where the public contributes to the support of the inmates of an institution under private control, the State has every right to adopt measures of a supervisory nature in an endeavor to determine accurately that the money appropriated is expended for the purposes intended. To grant the reasonableness of this argument must likewise necessarily imply an admission that the adoption by the State of some sort of supervision becomes an imperative duty. In the State of New York private institutions, even though not directly in receipt of public money, usually have their taxes and, in a number of cases, even their assessments remitted. It would seem eminently proper, therefore, in such cases at least, that in consideration of the privileges extended, the State should at least possess the right of instituting reasonable methods to ascertain whether the institutions benefited by its generosity are really worthy of the exemption granted and whether they are actually performing the work they profess to accomplish. In addition, the taxpayers, upon whom necessarily must fall the added burden of the remitted taxes, most assuredly are justly entitled to some sort of authoritative examination which will acquaint them thoroughly with the manner in which the money appropriated by their disbursing officers is expended. "The visitorial or superintending power vested in the State in respect to charitable corporations created by it is nothing new. It is indeed of very ancient origin and is discussed by all the law writers on the topic."

Putting aside entirely the question of the inherent right of the State to supervise private institutions in receipt of public aid, it must perforce be admitted that the life, health and happiness of all those who are compelled by reason of poverty or infirmity to seek admission into private institutions, most assuredly should be objects of solicitude on the part of the State. We must hold at least, that the State should adopt such measures as will guarantee it in exercising some reasonable supervision over the conditions under which its dependent wards are compelled to exist. Surely, it must appeal as most reasonable for the public to demand that, over the extensive and, in most cases, complicated systems of charities and corrections existing in all our great commonwealths, the State should have some one department of its government charged specifically with the duty of inquiring from time to time into the management and operations of such institutions and organizations within its borders caring for the dependent and delinquent wards of the State. Without such supervision it is well-nigh impossible for the State and the public at large to have any proper concept of the real needs of these dependent classes and of the measures which should be adopted for their proper support. In addition, State supervision over charitable and correctional institutions would appear most necessary, to hinder misrepresentation in the mind of the public, and strange as it may seem, to safeguard, in a way, those responsible for the conduct of the work. They frequently need protection against the slanderous charges which sometimes are lodged against even the authorities of some of our most worthy and best-managed institutions. It is to meet all these varied requirements as fully as practicable that state boards of charities, possessing supervisory powers, have been created in a large number of the different States of the Union.

One of the most forcible arguments which may be advanced in defense of the principle that it is the right and duty of the State to supervise and inspect the work of private institutions caring for its citizen poor, is to be found in the Thirty-second Annual Report of the New York State Board of Charities, made to the Legislature in 1899:

> Under our theory of government, the State is, in temporal matters, and subject only to the Constitution of the United States, supreme over all within its jurisdiction (otherwise it would cease to be the State), and possesses authority to exercise for the common good of its people certain powers known as "police powers," whereby, to use the language of an important judicial decision, "the health, good order, peace and general welfare of the community are promoted." These powers, which cover, and to a large extent, regulate, many of the fields of life's activities, are appropriately divided into classes, and delegated to public officers. whose duties are set forth in laws framed by the Legislature, and, in the case of the State Board of Charities, also in the constitution.
>
> As the result of experience and observation, the State has found that, for the individual good and the common welfare of its citizens, it is important and necessary to visit, inspect and supervise the work of its public and private charities.
>
> Grave abuses of various kinds have not been uncommon in charitable administrations, and as such administrations are carried on presumably for the public good, and voluntarily to perform certain services for the State, as well as to gratify the charitable inclinations of their members, it has been found desirable that they should be under the watchful eye of somebody of competent jurisdiction, with power to protect the interests of the public, and especially of the poor, in whose name and for whose cause the benefactions of individuals are intrusted to those voluntary almoners.

It is certainly conducive to the welfare of the State, of which so many citizens are applicants for charitable assistance of one form or another, for some responsible authority in the State to make certain that the inmates of charitable institutions receive proper care, that those capable of instruction be given the benefits of an education, and that moneys donated for the relief of the poor are honestly and judiciously used. Furthermore, it is to be assumed that no institution of charity which is properly conducted need have anything to fear because of the visitation, inspection and supervision provided by law, while, on the other hand, it is difficult to imagine how any honest interest in the State can possibly be benefited by the concealment of evils and abuses in such institutions. As a general proposition it can safely be asserted that the more the financial and other operations of charities are subject to impartial official scrutiny, the better are the results obtained.

One has but to contrast the conditions obtaining in the almshouses to-day with those existing thirty years ago to have placed before him ample proofs of the wonderful improvements brought about solely because of the State's supervision over its charities. Time was when the pauper, the insane, the criminal and the destitute child were all indiscriminately huddled together in the neglected and badly managed county almshouse. Absolutely no attempt at segregation or classification was made, and in the entire management of the system there was to be found an utter absence of any systematic effort on the part of those responsible for the conduct of the work to uplift the poor unfortunate out of the mire of despondency and neglect into which his sad condition had brought him. Often could be witnessed the wretched spectacle of the helpless, aged poor and the defenseless dependent child auctioned off to the lowest bidder, thereafter to be submitted to a condition of slavery infinitely worse than that endured by the unemancipated negro of the slave-holding countries. All this was done under the miserable plea that the county should be saved the expense of the maintenance of the unfortunate. From time to time, during the forty years it has been my privilege to be closely identified with charitable work in the State of New York, I have seen children of very tender years forced to labor in the fields from early morn to late at night, deprived of every facility of education and advancement, clothed wretchedly, undernourished and miserably kept. Often I have witnessed the weak, feeble and underfed aged man and woman compelled to work despite the pitiable wretchedness of their condition. Slaves were treated better than were those poor, neglected souls, looked upon as social outcasts, and forced by circumstances, over which they had no control, to lead a life of hell on earth, all because some heartless, cruel overseer of the county poor, in his niggardly desire to make a so-called good financial report, had parceled them off to the lowest bidder. Did the villainy cease there, and were the poor, unoffending unfortunates treated with any slight degree of humanity, their portion might not have been so difficult to bear. God only knows to what sufferings they were subjected at the hands of these heartless traders in human flesh who sought to make up, by labor, the price of their original inhuman investment.

Happily, this condition no longer exists. The community, aroused to the indignities heaped upon the poor unfortunates, gradually adopted remedial measures. In 1867 the State Board of Charities was established in New York and invested with authority to regulate and supervise the care of the dependent, delinquent and sick poor throughout the State. From its very inception the New York State Board of Charities has had among its members men of intelligence, unselfishness, earnestness and untiring zeal, who gave generously of their time, working constantly, and gradually succeeding in welding the work into such shape that to-day the State of New York stands prominently to the front in its care of the dependent and unfortunate. These men have made history in charity work and their names ever will be mentioned with respect and esteem.

What is true of New York applies with equal force to other sections of the country. If the system of charities, state, county or municipal, is wisely to be administered, then the necessity for the establishment of some sort of supervisory board at once becomes apparent. A board of state charities, endowed with rightful powers and exercising such powers wisely and judiciously, at once becomes in the community a most powerful instrument for the accomplishment of much good. Through the introduction of a methodical system of inspection and examination of the charities of the State, it will be enabled to compile a valuable fund of helpful information which may then be placed at the disposal of the boards of managers and competent executive officers of private institutions. The experience gained by impartial and judicious examination of the various charitable institutions and agencies will be of vast assistance in guiding charitable efforts generally and in bringing about proper classification and co-operation among the different institutions.

There need be no fear entertained by institutional managers that to allow State supervision would be to invite State control and eventually lead to the establishment of a system of supervision so irksome in its requirements and demands as to tend to hamper and impede their work.

As a rule it will be found, quite generally, that State boards will exercise the powers granted them in an impartial and reasonable manner; that the State inspectors will visit and inspect as sympathetic friends, not as carping critics; that where reforms are found needful, such reformation will be suggested wisely and kindly. Carried on in this way, the wisdom of such supervision will be apparent to all and there will be no occasion to fear an invasion of private rights and a forcible transfer of private responsibilities.

PUBLIC AID TO PRIVATE INSTITUTIONS.

There are few subjects about which has centered such a storm of criticism and opposition as the question of public aid to private institutions. While granting the right and duty of the State to care for its dependent and delinquent poor, many there are to be found, in every section of the country, protesting vehemently against any use by the State in its care of the poor, the erring and defective, of any institution other than those absolutely under State control. Even though it can be shown that the State, in adopting the use of private agencies in the care of its dependents is the gainer thereby, these same people are still to be found protesting, solely because the institution, no matter how efficiently organized and managed, happens to be under private auspices. A word or two about our private institutions will not be amiss.

The system of private institutions is founded largely on the principle that, to carry on effectively any work of charity, the influence of religion is a most essential element and cannot be neglected or overlooked if lasting results are sought to be accomplished. Since belief in the theory dictates the conviction that to each denomination should be delegated the care of its own dependents, in order that, while they receive every temporal comfort and relief, opportunity may also be afforded, through the softening influence of religion, to instill in them sentiments of respect and love for law and order and decency which will foster in the young a desire to become future good citizens of the community and preserve the respectability of the aged.

Taking such facts into consideration and looking at the matter calmly and without prejudice, it must certainly be admitted by every fair-minded and reasonable person that there can be no valid argument advanced against the legality and propriety of the State seeking and employing the aid of private institutions in the care of its dependent wards. Admittedly, the State is in duty bound to make some sort of adequate provision for the care of the orphaned and abandoned child, the sick, the aged and the infirm. Why, therefore, should it be so hampered by unwise and unjust restriction as to make it hesitate to provide for the care of such wards in private institutions wherein, after competent examination, it has had every evidence to prove that the methods employed are conducive to efficiency and economy? Leaving aside, for the time being, the legality of the question, which to my mind is beyond dispute, when confronted with the problem of the disposition of its dependents, has not the State or municipality the plain right to make contracts for the care of such dependent wards in private institutions, the same as it has to enter into contractual relations with the builder, the architect and the supply man? When the latter subjects are in question, surely no one will contest the right of the State to make the best bargain possible. If the contention be true in one case, why does it not apply equally as well in the other? Under the system in vogue at the present time in New York and other sections of the country, any impartial investigation of the subject will show conclusively that the community is never called upon to expend a single dollar for the construction of the institutional plant. The private institutional buildings are the creation of the charitably disposed men and women responsible for the creation of the numerous organizations throughout the country, and statistics will show that, from the money point of view, the private institutions in New York City alone represent an expenditure of at least sixty million dollars. These well-equipped and efficiently managed institutions are placed at the service of the public absolutely free of rent; in return, all the municipality is called upon to give is the mere grant for the subsistence and, in some cases, the education of the inmates.

Apropos of this point, let me quote from a letter recently received from Mr. Robert W. Hebberd, Secretary of the New York State Board of Charities, and a recognized expert and authority in such matters: "The State Board of Charities finds that the cost to the public of maintaining its dependents in private institutions is much lower than the cost of maintaining them in public institutions. This is particularly true of those whose care is provided for by the City of New York. It is the Board's belief, however, that considerably larger amounts should be paid by the city, on a per capita basis, in order that the institutions may be in a position to improve the care that is given to these public wards, to standardize their dietaries and also the training given to the children, that they may be better able to contribute to their own support when they leave the institution. It has accordingly recommended to the New York City authorities that a substantial increase be made in the per capita rates over the sums now paid for the various classes of inmates maintained in the private institutions at public expense. This action has been taken solely in the interests of the inmates of the institutions, and it is intended to require the expenditure of all of such increased amounts, if allowed, in the better care and training of the children. The institutions themselves, at the present time, furnish the grounds and buildings and the plant generally, without any cost to the city. This, too, is the custom throughout the entire State. It is conservatively estimated that to replace such grounds, buildings and plants would cost the City of New York not less than $60,000,000. In the aggregate, the institutions also make a substantial contribution towards the care of the children, considerably exceeding, it is estimated, that which is paid by the city."

The Hon. M. J. Drummond, Commissioner of Charities of New York City, in a brief recently submitted to the Comptroller of the City of New York, advocates most emphatically the granting of larger per capita rates to the private institutions and gives some very interesting comparative figures. I take the liberty of quoting the following figures from Commissioner Drummond's brief:

COST OF MAINTENANCE IN PUBLIC INSTITUTIONS.

‡*Hospitals.*	Per Capita per diem.		Number of Beds.
Bellevue, 1910*	$1.70		1,224
Gouverneur, 1910*	2.20		170
Harlem, 1910*	1.96	average	188
Fordham, 1910*	2.25	2.11 plus	

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‡These thousand bed hospitals have the advantage of city credit in the purchase of supplies and the lower cost found in buying large quantities.

*The above figures taken from the reports do not include many things—gas, electricity, office supplies, nurses furnished by the Department of Public Charities, etc. Nothing for plant, interest, etc.

Kings Co., 1911†	1.14	934
Cumberland St.†	1.18	160
Coney Island†	2.93 (active only part of the year)	100

Much of the help in all the public hospitals is low grade and cheap—orderlies at $10, $12 and $15 a month.

The cost for maintenance alone in the public hospitals is vastly more than the city pays to private institutions.

Homes for Children.||

Disciplinary Training School, 1910	$264.00 per annum or 5.75 per week.
Parental Schools, 1911	5.50 per week, with interest charges $8.50. 252.36 without interest.
Vocational Schools, classroom work only, 1911	180.45 per capita per annum.

CARE AND MAINTENANCE IN PRIVATE INSTITUTIONS FOR 1911.

Hospitals.

	Total days' care and maintenance given by insts.		Days' care and maintenance paid by city.	Amount received from city.	Total amount expended by institutions.	Reported value of property.
		Med.	79,748			
Catholic	762,802	Surg.	106,677	$279,432.15	$866,179.00	$6,621,400.41
			186,425			
		Med.	85,248			
Protestant	884,090	Surg.	153,562	293,546.33	1,984,524.67	14,766,127.74
			238,810			
		Med.	62,098			
Jewish	377,044	Surg.	74,216	171,099.43	1,072,342.12	4,339,700.90
			136,314			
	2,023,936		561,549	$744,077.91	$3,923,045.79	$25,727,229.05
Children's Institutions.						
		Dep.	4,380,899			
Catholic	6,000,616	Del.	429,488	$2,016,451.96	$2,682,133.62	$12,321,851.78
			4,810,387			
Protestant	1,441,697	Dep.	893,796			
		Del.	174,441	461,620.71	1,023,540.17	8,090,258.35
			1,068,237			

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†Gas, electricity, office supplies, interest on investment, depreciation of plant, etc., not included.

||These figures are much below real cost, as they do not include plant, repairs, or loss on investment.

Jewish	1,231,533	Dep. 1,067,163 Del. 109,248 1,176,411	404,578.26	647,241.64	5,146,285.01
	8,673,846	7,055,035	$2,882,650.93	$4,352,915.43	$25,558,395.14

These figures do not include miscellaneous institutions nor county institutions. Without the county, these receive approximately $2,000,000 per annum.

Total amount received by all institutions, excluding county---$4,321,463.59
Total amount expended by all institutions, excluding county--10,491,014.29

Property values underestimated perhaps one-half.

Whenever the question of public aid to private institutions is discussed, almost invariably you will find those opposed to the system putting forth the old, threadbare argument that all such grants should be discountenanced in the community for the reason that the continuance of State appropriations to private institutions can only result in tremendously increasing the number of private institutional inmates. Particularly the argument is directed with especial vigor against children's institutions under private control. I have never listened to such arguments without being unconsciously forced to the conclusion that the persons making them had either been misinformed or had really never made such extended and competent examination of the subject as would qualify them to speak authoritatively.

As a matter of fact, in the State of New York at least, a study of the statistics on this subject, compiled by the State Board of Charities, will prove conclusively that in place of having increased, the number of children, inmates of children's institutions, have actually decreased. In confirmation of this statement I submit to you an extract from a letter dealing with the question sent to me by Mr. Hebberd, to whom I have already referred.

Mr. Hebberd says: "During the past fifteen years the growth in the number of inmates of institutions for children has not by any means kept pace with the growth of the population. To the contrary, the number has greatly decreased, as will be shown by a consideration of the fact that in 1897 the percentage of the entire population supported in homes for children under the supervision of the State Board of Charities was .652; and in 1911, .574."

Mr. Elbridge T. Gerry, of New York, a man who has done an untold world of good for suffering humanity, and whose name ever should be held in esteem and affection by all lovers of the poor and their children, is my authority for the statement that in New York the State practically was forced by adverse conditions existing in its own institutions to seek the aid of the private institution in caring for its dependents. In an address delivered at the Constitutional Convention held in New York in 1894, in answer to an attack made on private institutions by a certain reverend gentleman who, in the course of his remarks, endeavored to create the impression that the Catholic Church was striving to "eat up all the appropriations to the exclusion of Protestant institutions," Mr. Gerry said: "Let us see what the State did in regard to institutions. One of the earliest corporations which was created was in 1824, for the reformation of juvenile delinquents, the House of Refuge in New York. And it went through a very varied and precarious condition. For years they insisted on excluding from the children any definite teaching of religious faith, although some general instruction of a religious character was given. And then it followed with the House of Refuge that the cost of maintaining the child grew to be enormous. The results were not satisfactory. Something had to be done. There was a very large influx of foreigners from abroad; some of them professed the Roman Catholic faith; others were Hebrews, taught to revere and to live up to their religion. And they were all sent to the House of Refuge because there was no other place, and when they were received there their definite instruction in their own religious faith ceased. But as the city spread it became necessary that something should be done to keep pace with the spread of juvenile delinquency. Then started almost side by side two institutions, the one representing the Roman Catholic Church and the other representing the Protestant denominations without any particular individuality—the New York Catholic Protectory and the New York Juvenile Asylum. There they stand today, side by side, each of them accommodating about twelve hundred children—admirable in system, each vieing with the other to see where each may produce the best moral and best religious effect upon the training of the child, each challenging the other in honest competition to produce better results than its neighbor—the pride and glory of the Church of Rome on the one hand in its Protectory, the admiration and the delight of Protestants on the other in its Juvenile Asylum."

In charitable matters the State of New York probably has never had the superior of William Pryor Letchworth, long a member and for a number of years the president of the State Board of Charities. The history of the great reforms effected in the charities of New York, through the persistent efforts of this good man, ever will be intimately bound with the history of modern charities in this country. Let me quote from a summary of a report made by him in 1875 of an examination of certain public institutions:

"After a patient and impartial examination of this subject, the conclusion seems to be inevitable that the whole ——— nursery system should be set aside agreeably to the statutes, and the children should be placed in asylums suited to their various needs under the charge of those devoted to the interests of the young, or into good families where they may be trained and educated to useful and respectable citizenship. The ——— nursery system was bad enough, but this is infinitely worse. That was not abolished by force or legal enactment alone, but by the exercise of an enlightened public sentiment.

"This institution, like poorhouses generally, will always be under the control of party organization, which must necessarily influence its management in the selection of subordinates, and being under the control of public officials, the voluntary efforts of benevolent people to minister to the needs of unfortunate children must in consequence be shut out from this field of labor and the children deprived of what experience has demonstrated as being the very best agencies for their elevation.

"An examination of these private institutions and the great and efficient work they are doing in the cause of humanity makes it a matter of deep regret that so large a number of children as are in the nursery should be deprived of like advantages."

Again, upon his return from an examination of every institution in the State of New York, Mr. Letchworth, in his report to the Legislature recommending the transfer of dependent children from the public almshouses to private institutions, wrote as follows:

"The history of the orphan asylums of the State, could it be fully written, would not only enlarge our faith in human nature, but strengthen our confidence in the regenerative forces of society. This, however, cannot be done; for the beautiful incidents scattered through all, like sweet-scented flowers in the woodland, are too manifold for description.

"The prayers for the orphan and homeless, uttered by devout men and women in the watches of the night; the days of pleading and plodding with weary feet; the times of dark discouragement and doubt; the monotonous round of patience-trying labor within the asylum itself; the good deeds of the benevolent whose sympathies have bestowed the widow's mite as well as the princely largess or bequest—the first perhaps costing the greater sacrifice—all this and much more can never be told, and is only fully recorded in the Book of Life."

Despite the fact that wherever the proper test has been made it has been conclusively shown that the public is greatly benefited financially and otherwise when, in the care of its dependent wards, it adopts the use of private institutions, the system continues to be made the object of much adverse and unjust criticism, and bitter warfare continually is waged against it. In no other section of the country has the battle been more strenuously fought than in the State I have the honor of representing. In 1893 a determined effort was organized by those opposed to the system to go before the Constitutional Convention, called for 1894, and there make such representation as would commit the State of New York to a return to public institutions for all classes of charitable and reformatory work paid for out of the public funds. Under the guise of non-sectarianism, force was given the effort. Different centers throughout the State had been circularized. Sectarian feeling was stimulated. Probable members of the convention were interviewed and efforts made to pledge them in advance to the proposed amendments.

During the sessions of the Committee on "Charities and Charitable Institutions," when consideration was given the question of making it unconstitutional for the State to make grants to private institutions, the same old charges were made by those prominent in securing the passage of the amendment—that the money appropriated to private institutions was used solely for the purpose of building up the Catholic Church. There were the same old arguments, dressed up, perhaps, in a little newer form, that had been brought forth in 1867 and were combatted then by Erastus Brooks (who had the controversy with Archbishop Hughes and who certainly could not be charged with being too excessive a lover of things Catholic). In that year Mr. Brooks said: "The State ought not to support the churches, and it ought not to make donations for purely sectarian purposes. And having answered this question, let me add that it is also unworthy of a State to deny any class of needy people the State's aid because the recipient of its bounty, perchance, belongs to any one sect or to no sect, and I may also add that it is unworthy of taxpayers and all others to incite the fury of the State against any sect or party on account of its religious faith.

"The petitioners to this body seem to regard Roman Catholics solely in the light of sectarians. * * * I admit, sir, again and again, that sectarianism cannot be, must not be, supported by the State; nor must it, sir, if presented in the form of a true charity, be disowned by the State. Charity, which St. Paul makes the chief good, is scattered all over the Bible. * * * It is the very essence of the Christian religion, and, therefore, in a civilized country cannot be excluded in precept or practice from any public or private institution. Again, sir, if you strike at one mode of religious worship, you strike at all. * * * The only reason why, in certain parts of this State, the children of Roman Catholics and their parents have received more money, perhaps, than those of other denominations is no doubt the fact that, unfortunately, in the majority of cases they are among the poorer classes, and I will not, for one, discriminate against a sect on account of the poverty of those who embrace it."

At the same convention, Mr. George William Curtis, editor of Harper's Weekly, said: "Various statistics have been given to us to show that most mined, is to aid charities, it cannot avoid, at least proportionately, help- of the local aid has been granted to institutions which are managed by the Roman Catholics. But, unquestionably, sir, if the State, as we have determined, is to aid charities, it cannot avoid, at least proportionately, helping those which are under the care of the Roman Church. It is impossible not to recognize the fact that the charitable foundations of the Roman Church are comprehensive, the most vigorous and the most efficient known in history. It is still further true, as the chairman of the committee has told us, that the great majority of those who must be relieved by the State charities in certain sections of the State are members of that church, and will naturally fall to the care of that church. I cannot stop to speak of the various forms of the charity of that church, but it is to one of its saints that civilization owes the institution of the Sisters of Charity, whose benign service is known even in the hospitals of other denominations, and any system which this State should adopt which should strike at the very root of such institutions would necessarily bring the State to this question, 'Are you willing to do, absolutely and to the utmost, what is now done by the institution already in existence?' I do not believe, sir, that the State is willing to do it."

While the splendid defense made for Catholic private institutional interests at the Constitutional Convention of 1894, by such men as McDonough, Coudert and Bliss, has never been fully appreciated, a perusal of the records of the convention will show that, were it not for the large number of fair-minded men of other denominations who joined with them in the cause for right and resisted any amendment prohibiting the use of private institutions in the care of the wards of the State, there is a possibility that the passage of the unjust measure might have been secured. Such men were Elbridge T. Gerry, Edward Lauterbach and Meyer Stern, and to them and their co-workers do the private institutions owe a lasting debt of gratitude.

A most forcible and telling address, delivered at one of the sessions of the Committee on Charities of the Constitutional Convention, entitled, "Shall State Aid Be Withdrawn from Denominational Institutions?" Mr. Stern, in supporting the arguments advanced by his Catholic co-workers in the cause, said: "But, gentlemen, what will you do if the State, or, rather, the city, is compelled to maintain these 18,000 children in public institutions? Will any of you dare to suggest for one moment that in any scheme of education you provide you will omit all religious training whatever? Will you—for each of you seek to impress upon your own children in their early days the benign presence of the Deity and surround them with the influence of religion as practiced by you individually, an influence that you know to be their staff and support in later years to keep them in the path of rectitude—will you undertake to rear up these children who, more than yours, need the elevating and restraining influence of religion—will you bring them up without any religious influence? Surely you will not be so false to your duty to the community. You then must provide some religious instruction. We have no State religion, and we have no right to interfere with the religious belief of the child as represented by the parent. Mrs. Charles Russell Lowell said at the Conference: 'I believe most firmly that religious instruction is the first necessity in every life, and that to have its influence felt such instruction must be in the religion which the child has been taught to believe in,' and Mrs. Russel Lowell shares with Mr. Gerry the honor of taking a deep interest in our juvenile institutions. Is it not better that the religious instruction should be given by institutions whose managers and members are ready to furnish it at their own expense?"

In an admirable address, following Mr. Stern and contending that, though Catholic institutions had received a measure of aid from the State, these same institutions had, of their own initiative, aided by the generosity of their co-religionists, collected and expended hundreds of thousands of dollars in the care of the indigent, Mr. Frederic R. Coudert said: "These Catholic institutions have spent thousands and hundreds of thousands of money. They have received children without parents, without friends, belonging to a class that we might truly call the disinherited children of society; they might have been turned into an almshouse, and come out with their hearts full of bitterness against the scheme of society which had made their life a torment. Instead of this, they have been washed, cleaned, bodily and spiritually, and they have been made good citizens; they have been taught their duty to the State, not less important in their eyes because it was at the same time their duty to their God, and someone now says: 'Oh! go ahead and do all this, but the State will not pay for the money that you save.' When I hear my friends say this I am tempted to compare this treatment to that of a tender mother whose child has been captured by Calabrian banditti for the purpose of ransom. They hold the child and threaten mutilation and death until the loving mother cries out: 'Take all I have, but spare my child.' What difference is there—what difference in principle when these gentlemen say, 'Yes, you Catholics, your conscience tells you you must educate your children, you must bring them up in your faith, you must bring them up with a responsibility to God; we will take advantage of all this; it is our duty to feed them, but you shall feed them at your own expense or their faith must go.' Is that honest or is it the reverse?"

In a magnificent and stirring appeal in behalf of the retention of the system of contributions by the State to the support of its wards in private institutions, Mr. Elbridge T. Gerry said: "Experience has taught the people of this State that it can do nothing with the young without the aid of religion. It has tried the experiment again and again of what is called moral teaching. It has planted the children of the poor in the almshouse with the idea that the State official would attend to the moral education, and without making any further attempt to furnish it with the proper means of instruction. It for a time trusted to what vague religious ideas the unfortunate child might imbibe from associations. And finally, when it was satisfied that it was utterly impossible to train the child in the way it should go without the aid of religion, that religion was something which ought to be inculcated in the domestic hearth and that the like result would not follow from simply moral teaching, it then resorted in the care of its children to the definite fixed forms of religious teaching with which Almighty God in His wisdom had surrounded and favored it. And hence it was the principle first arose of entrusting to the men and women of the community who, while unable from circumstances to devote the larger portion of their lives to public affairs, were quite willing out of their own private means and by the sacrifice of their time, study and attention, to care for those, who through circumstances, were unable to care for themselves. And when at the same time, in cases where either through the misfortunes of the parents or from their having fallen into vice which rendered them incompetent custodians of their children, in order not to deprive the innocent children of all religious education, years ago the policy of the State declared by its legislature was that where children must be placed in institutions either for reformation from vicious habits or to receive the care which they did not receive at home, the parental religious faith of the child was to be considered as far as was practicable in the selection of the institution. And the result has been the creation in this State of a magnificent system not limited to any creed or sect or to any one denomination, but one in which the best men and women of every denomination in their own particular line for years have been working; and working successfully. And the children of the poor—and those who have been infected with the contagion of vice—have thus been placed in the care of persons who were peculiarly fitted to care for them, and they have received a degree of religious instruction coupled with the care of their physical comfort which has resulted in diminishing year by year the amount of juvenile depravity which previously existed."

Probably no man was more pronounced in his opposition to public payments to private institutions, and none more active in his efforts to bring about its prohibition, than was Joseph H. Choate, Chairman of the Constitutional Convention. Let me quote from an address made by him at the Constitutional Convention before the proposed amendment was sent to the Convention for final reading: "Now, when we first came here there was a very decided raid made upon this Convention with the intention of preventing the payment of any public money to any sectarian institutions whatever, and I must say that I have heard of alleged abuses in connection with sectarian institutions before I came here, and after I came here, that if they had been sustained, perhaps, it would have justified the cutting off of all public money from them.

"But I came to the conclusion, after hearing all that has been said to us, and all that I have been able to learn, that the movement for the prohibition of all public money whatever to sectarian institutions was largely inspired by a sentiment with which I have no sympathy whatever, and I do not believe this Convention has—namely, a fear, a hatred for the Roman Catholic Church as a religious body.

"I had heard, for instance, from what seemed to me to be very high authority, that institutions of that persuasion in the City of New York, under the cover of provision for children, realized immense sums of money, which they used for direct theological purposes—the support of the priests and so on.

"Now, I am satisfied from the investigations of the committee that those allegations were utterly unfounded and that the word 'sectarian,' with reference to this matter of charity, is wholly a false point about which to discuss. The Church that I refer to in particular has, so far as I can learn, led the way in charitable work, and has been an example to all other churches, and the great business of churches of all kinds, so far as I can understand the present theory of church organization, centers in charity—doing good to our fellow-men.

"If it were an original question I should be in favor of prohibiting the use of any public money, the application of any public money, to any private charity, and I think you will see in a few minutes that there is a ground for that. But, as I consider unfortunately, some twenty years ago this State, as a State, departed from that rule. They found these children in public institutions herded in with paupers and criminals, and so the State deliberately entered by its law upon a scheme of using the agency of private charities for the purpose of taking care of those wards of the State. Well, of course, nobody questioned the absolute duty of the State in that respect to provide for them in the way of care and maintenance, and of the same education that we give to other children of the State, and the first article of our Education bill, as we have framed and passed it, provides for all the children of the State."

The result of the unwarranted attack on the private institutions and the demand for a constitutional amendment prohibiting the granting of any public aid was vetoed by the committee. I may best give its conclusion by quoting from the report submitted by the committee through its chairman, Mr. Lauterbach: "No demand of the character referred to, for a change in the methods which have prevailed with regard to the poor and the needy, seems to have come from any of the great host of men and women in this State whose devotion to charitable work, and whose familiarities with all the details have been the greatest. But the criticism against the prevailing methods was so widespread, the character of those who made them so high, and the interest of the people at large so great, that your committee felt called upon to give the subject more than usual investigation and examination. Not content with the public hearings which were accorded to those interested in both sides of the question, with conferences with members of the State Board of Charities, with the representatives of the State Charities Aid Association, and with all who might be presumed to be thoroughly familiar with all the questions involved, your committee entered upon a thorough investigation of the various charitable, correctional and educational institutions which received State or local aid, of the methods which prevailed with respect to the distribution of such aid, of alleged abuses in such distribution, visited many such institutions of every grade and nature, those under the control of the State, counties, cities and other public management as well as those under private management, including sectarian institutions of almost every denomination.

"As a result of those investigations, the committee is of the opinion that the public has received adequate return for all moneys paid to private charitable institutions; that the expenditures made have been in most instances far less than if the institutions had been conducted by the public; that the religious training which is insured for the young by the methods now pursued is of incalculable benefit; that the care of those in private institutions is better, in most instances, than that received in those under control of public local officers, and is, at least, as good and fully on a par with the institutions, fewer in number, directly under the control of the State itself; that the public moneys expended under the prevailing methods are supplemented by the expenditure of enormous sums from private sources; that to a large extent the buildings and accessories of these organizations have been supplied at private cost, and that the method, upon the whole, is certainly the most economical that can be devised, and will be still more economical when some comparatively trifling abuses, such as the long retention of inmates or laxity of their admission shall have been remedied.

"If the amendments proposed by the earnest people who submitted them were carried out to their legitimate conclusion, and if the partial support from public sources to orphan asylums, foundling asylums and kindred institutions which are necessarily under denominational control, were withdrawn, it is to be feared the State itself, or its civil divisions, would be called upon, at infinitely greater cost, to endeavor to perform a service which it could never adequately render, and which would tend to deprive the orphan, the foundling, the sick and other unfortunate dependents upon charity of the advantages afforded through the aid of thousands of volunteers, many of whom now devote their lives, without compensation, to co-operation with the State in this, its noblest work, inspired thereto by praiseworthy religious impulses, and which bring to these institutions, not the perfunctory service which would be rendered by paid public officials, many of them qualified only by political service, but a sincere devotion of officers, directors, managers and subordinates engaged in their work as a labor of love and not for emolument."

The best interests of the State and the municipalities demand that voluntary charitable and correctional work should be encouraged. The amount of capital invested in private charitable organizations throughout the country, in my recollection, never has been accurately computed, but, in my own State, conservative estimates made by disinterested persons place the figure at considerably in excess of one hundred million dollars. Add to this the vast amounts annually expended by these same institutions and you will have some slight concept of the magnitude of the work accomplished by the private institutions. Offhand it is impossible to state the exact number of persons engaged in the service of private institutions who receive no pecuniary compensation, but who labor solely because they look upon the service as a God-given mission.

THE RELATION BETWEEN THE STATE AND PRIVATE INSTITUTIONS.

However bountiful may be the provision made by the public for the care of its dependents in public institutions, there necessarily always will be found a large number in receipt of relief from institutions under private management. Such institutions always will exist, and the State which refuses to contribute its share to the support of its dependent wards in such institutions fails in its duty. From the standpoint of the taxpayer, economically, the private institutions may not be supplanted; from the viewpoint of the beneficiary, experience has proved conclusively that he prefers in most cases to come under the care of those who are of his own religious belief and in institutions provided for by the generosity of his co-religionists.

The question, therefore, quite naturally suggests itself, Shall the community take advantage of the humanitarian impulses of its best citizens? If good men and women unite in planning a work of charity and provide a habitation for the care of the sick and the indigent, shall the city co-operate? Is it better to have the unpaid services of our ablest lawyers, physicians, bankers, business men, men of capacity and intelligence, who have by successful efforts secured such competence as enables them to contribute to charity; or shall we say to these intelligent, patriotic and philanthropic citizens: "The community does not want your effort, nor the result of your affection for the thousands of your own race and religion; but will itself conduct, through its own administrative lines, work of public charity for all, for the cost of which it will tax you fully."

Surely, even the most prejudiced must admit that the services of such valuable auxiliaries as are afforded by the use by the public of the private institutions should be utilized to the fullest extent because, if for no other reason, the work of such institutions tends to relieve the taxpayer of a larger burden which otherwise he would have been compelled to bear. "Moreover," to quote the words of William Pryor Letchworth, "much of the work wrought by private charities, especially in the care and training of the young, cannot be done so successfully by public officials or salaried agents as by those who are governed entirely by motives of pure benevolence."

Experience has shown that race and religion are strong ties leading the prosperous and well-to-do to care for those of their own household and encouraging those who may not be so prosperous financially to give of their time and energy. As a net result of these facts an amount of service is secured for which, looked at from a business point of view, no civic corporation could afford to pay. So deeply has this idea of entrusting the care of dependents to people of their own faith been implanted in the minds of New Yorkers that it has become embodied not only in the laws of the State, but in the Charter of the Greater City. Through co-operation the private charitable institutions provide the institutional home and the city helps defray the cost of maintenance and education. This is the private institution plan as it stands today in New York and in other sections of the country. The managers of these institutions are doing a good work and doing it in a manner satisfactory to the great majority of the citizens of the municipality.

The relation, therefore, which should exist between supervising State boards of charities and private institutions should be of that intimate and co-operative nature which will most effectively make for the best interests of the work at large. In the administration of relief in certain sections of the country, however, it is a sad commentary on the better sense of the citizens that often they overlook entirely the splendid advantages the public authorities, and for that matter, they themselves, may derive from an intimate co-operation between the State and private agencies engaged in charitable and correctional work. Working daily and unselfishly in the cause, it is but reasonable to expect that such agencies acquire a valuable fund of information which, if properly made known, would be of infinite service to the community and the dependents it is called upon to relieve.

While a believer and strong advocate of the principle that some sort of authoritative supervision of charities is absolutely necessary, I am not unmindful of the fact that there is danger of an excess of supervision and that, too, of an unfriendly character. Samples of it have been afforded where the desire apparently was dictated by the purpose solely of seeking out faults rather than to suggest needed improvements. It has not infrequently occurred in the past that those charged with the supervision of private charitable agencies have been far from friendly to the institutions visited and their conduct has been such as to engender prejudice against all State inspection. In my own experience I have quite generally found that much of this feeling was caused by misunderstanding due to the attempt of the inspector to pry too deeply into matters of no concern to the state board, and more often to the suspicion and distrust displayed by the institutional workers. That it may be understood that those responsible for the conduct of the work of the state boards of charities appreciate, themselves, this very fact, let me quote from an article of Mr. Letchworth, at the time president of the New York State Board of Charities.

In an address on the subject of proper inspection of institutions, Mr. Letchworth said: "In order that the supervision of a charitable system be complete, the inspection of its institutions, whether by the commissioners or by their agents, should be thorough. If the inspector is not qualified for his position, the office is belittled and the inspections, instead of being helpful, are harmful and misleading. It should be borne in mind by those charged with this delicate duty that the administration of the affairs of a large establishment, with always some irresponsible employees, is attended with many vexatious details; that it is not always practicable to bring subordinates up to the standard set for them or to find those who are capable and faithful. Therefore, when it is found that an institution does not rise to its own standard, but it is manifest that there is an honest and conscientious administration, nothing will be lost by exercising a spirit of charity and forbearance in making criticisms. The benevolent intention of those directing the work, and their ambition to have it fulfil its aim and the expectations of the public, should be kept in mind, and such deference and courtesy shown officers in charge as will dignify their positions and enhance the reputation of the institution. Many of the superintendents and matrons of our charitable and correctional institutions have had much practical experience in their work, and have acquired distinction in their several professions. One of the objects of inspection is to enable the entire State to profit more largely by the experience and wisdom of such officials."

It is a pleasure to observe, however, that the feeling of suspicion and distrust is rapidly disappearing and that today the officers of every well-managed institution, confident of finding fairness and interest in the advancement of their work, gladly welcome the visitation of the State

Board's representative. The knowledge that friendly criticism alone will be made and that such criticism is always helpful has been the means of establishing most friendly relations between private institutions and State boards of charities. After an experience of more than a quarter century as a member of the directing boards of a number of private institutions, and during recent years as a member of the New York State Board of Charities, I cheerfully bear testimony to the fact that the amount of good accomplished through the instrumentality of the supervision extended by the State Board of Charities greatly exceeds any injury possibly wrought by unfair inspectors. The splendid spirit of progressiveness manifested by private institutional managers and the improved condition of private institutions of all denominations most certainly go far to prove the truth of this assertion.

Finally, let it always be remembered that in all works of charity, whether they be under the supervision and management of public or private agencies, the object in view should be the same—the welfare and advancement of the best interests of the poor unfortunates, forced by circumstances over which, in great measure, they have no control, to seek the assistance of the charitably inclined. Let those who argue that the care of the dependent wards of the State should be vested solely in the State and who maintain that the State has no right to appropriate money to private institutions, recollect that, as in all other matters, there are two sides to the question. Charity and forbearance, at least, would seem to dictate that they first fully examine into the facts before basely charging the proponents of the system with having sinister motives in view. The general concensus of opinion goes far to show that, wherever the system of caring for State wards in private institutions has been tried, the State has received the better part of the bargain. As I have shown, the public cannot very well get along without the private institutions. Why not, then, encourage them to go on in their noble work?

The government has its place in charities—so have the private institutions. Argue the question if you will, but let there be injected into the argument that genuine, generous spirit of American fair play which recognizes the innocence of a man until his guilt has been proved. Test the private institutions on the effectiveness of the results accomplished, and, my word for it, in every case will they be found measuring up to any and all requirements exacted by the State.

Monday, September 23, 8 P. M.

The meeting was presided over by Mr. Frank J. Johann, of Philadelphia.

THE CHAIRMAN: We recognize thoroughly in these days the supreme role played by environment in the lives of all of us and notably in the lives of the poor. For most of us, the city is our world. It is in the city that we come into contact with civilization, and it is in the city that civilization achieves its most noble and also its most regrettable results. The papers to be presented tonight find their unity in the fact that they bear on the relations of the city toward its poor. The first paper, by Dr. Lawrence F. Flick, of Philadelphia, will take up the "Relation of Housing Conditions to the Health Efficiency of the Poor." Miss Katherine Williams, of Milwaukee, will discuss the "Moral and Social Environment of the Poor," and Mr. James Kennedy, of Chicago, will treat the "Legal and Social Protection of the Rights of the Poor."

THE RELATION OF HOUSING CONDITIONS TO THE HEALTH AND EFFICIENCY OF THE POOR.

DR. LAWRENCE F. FLICK.

The term "Poor" may be applied to those who, confident of their strength and trustful in the Provider of All, without a care for tomorrow, literally live up to the teaching of the Lord's Prayer when it says, "Give us this day our daily bread." They constitute the vast majority of human beings and form the bone and sinew of society as well as the main resource of civilization. The word may also be applied to those who are no longer able to care for themselves even for the day and are therefore dependent upon others. These are sometimes called paupers. They constitute the burden of society. In contradistinction to the poor thus understood, we have what we call the well-to-do and the rich. The well-to-do are those who are prosperous in their undertakings and live rather luxuriously, but who can maintain their luxurious life only so long as they pursue an active career. The rich are those who can live extravagantly without producing anything.

The independent poor may be called the efficient poor. They and the well-to-do are the people who make society what it is in its best sense and maintain civilization in its forward movement. Without them there could be no progress in the world, nor would there be enough virtue left in it to make life attractive. Many who have accumulated enough wealth to satisfy their wants not only for the day, but for all time, usually cease to be producers and only too often are drawn into the vortex of sin and dissipation by the artificial tastes which their wealth produces and fosters.

They are the drones of society, while the efficient poor and the well-to-do are the honey-bees.

Health is essential for efficiency in the poor. It is because the poor are healthy that they can live from day to day without worry about tomorrow. So long as a man has his brawny muscles and a healthy nervous system he can laugh at want and sorrow because he can win from the earth what he needs. Take these away from him and you destroy his independence and make him a pauper. In all ages civilization has depended much upon public health, and history reveals to us its ebb and flow as the health of the people has been good or bad. The great progress in civilization during the last century has been largely due to improvement in public health. Public weal and public wealth are merely the sum total of the weal and wealth of all the people. The individual's capacity for contributing to this sum total depends upon the number of his days of productiveness. In modern times the average duration of life has been nearly doubled, and as a matter of course, the average capacity of the individual for production has increased in like ratio. Moreover, there is greater value in the productivity of the individual at the end of life than at the beginning, on account of accumulated experience and acquired knowledge. Since the increase of the average duration of life brings into the sum total of public weal and wealth more of those precious years of productivity which come with maturity and experience, there must be with it a proportionate increase in the public weal and wealth.

Health may be regarded in two senses:—freedom from disease and full enjoyment of the normal physiological functions of the body. Disease may completely incapacitate the individual or it may partially incapacitate him, according as the ailment is acute or chronic. Acute diseases make the most vigorous individual inefficient while they prevail, but, with recovery, there returns a full capacity for physical activity, and consequently also complete efficiency. Chronic diseases, on the other hand, while they may not incapacitate for physical activity nor completely destroy efficiency, ordinarily do not pass away without impairing health. They do not permit of recovery of complete efficiency. Usually the individual who has suffered from them carries a handicap for the rest of his life.

The full enjoyment of the normal physiological functions of the body may be interfered with by agencies other than disease. Such are, for instance, malnutrition of the body from deficiency of food, improper food and excess of food; malformation of the body from these causes and from accidents; slow poisoning from industrial pursuits, from foods which have undergone change or which have been artificially preserved, from alcohol and tobacco and drugs, from minerals dissolved in water as it filters through the earth, and from ptomaines generated by fermentation inside or outside of the human body. In addition, lowered vitality may result from overwork, from loss of sleep, from unseasonable weather and from dissipation.

Besides, secondary evils may follow acute and chronic diseases. These grow out of the interdependence of human beings either in the family or in the larger circle called society, since those who are efficient have to take care of those who are temporarily or permanently inefficient. When a member of a family is incapacitated by illness he is carried along through the efficiency of the other members. Unless he or they have accumulated something for the proverbial rainy day, this is a burden. If an incapacitated individual has no family or property, he must be carried by the community. The carrying of this burden for a short time is not a great inconvenience for the community. It may mean much to the family, because it is smaller; such a burden may take away from the family enough in food and comfort to weaken its members. When carried for a long time it ultimately breaks down the family and makes some of its members dependents. Even in a community, the general burden of poverty lowers the standard of average efficiency.

By efficiency is meant a condition in which the individual is physically and mentally able to perform the duties of his station in life as this is normally understood. For such efficiency it is necessary that one be in good health, well nourished, capable of exercising all the physiological functions in a normal way and free from interference in the pursuit of one's occupation. In practical life this is a difficult position to maintain on account of the debasing influences which one encounters not only from one's own shortcomings, but through contact with other people over whom one has no control. Complete efficiency is therefore scarcely to be hoped for; but, in the interest of society, relative efficiency should be kept as high as possible.

Whilst health may exist without efficiency, efficiency without health is ordinarily impossible. There are some occupations which perhaps may be efficiently filled by persons with chronic ailments or in a condition of health below normal, through great self-control, unusual fortitude and the sustaining power of religion. But occupations which require physical strength cannot be filled efficiently by persons who have not the physical strength to follow them. At all events, even with fortitude and religion, more efficient services can be given by a person when in perfect health than when in ill health.

Housing is closely related to health, and through it to efficiency; but it is also related to efficiency independently of health. As a living being, man's place is in the open air. Not only his physical make-up and the laws which govern it, but his relationship to living things and to the laws which govern them are based upon his existence in the open air. Air is an essential part of his food, and, although he cannot live more than a few minutes without it, he cannot take more of it at one time than that which he requires for the moment; and it must have certain qualities which are natural to it in the open and are quickly lost in an enclosure. Parasites which prey on man and the microscopic beings which produce what man knows as disease, on the other hand, find a more congenial condition for their existence in enclosed air than in open air. And yet the house is essential for comfort, privacy, enjoyment of life, and even for the advancement of civilization. Paradoxically, the house is man's best resource for civilization and the most potent cause of his degeneration.

The points at which the house touches upon health, and through it on efficiency, are ventilation, light, water supply, drainage, garbage disposal and privacy. The points at which it touches upon efficiency independent of health are comfort, social intercourse and education. Only the principles underlying these points can be dwelt upon in this discussion.

Ventilation may be defined as the science and art of continuously mixing the air of an enclosure with the air on the outside. Oxygen is the element of air which is necessary for the physiological chemistry of a living animal body and for its existence. It is an essential part of air, but varies in its relative proportion to the other elements and to gases and substances which may be mixed with the air. The greatest danger to a living animal body from breathing confined air does not come from a deficiency of oxygen, however, but from an excess of poisons which have been thrown into it by living beings. Rebreathed air is dangerous. In a house there ordinarily is enough oxygen in the air for all practical purposes, even with the windows closed. However, poison in dangerous quantities accumulates quickly. The lungs perform a two fold function, one of carrying oxygen into the organism and the other of carrying out products of combustion and possibly by-products of the physiological chemistry of the body. The things which come out are extremely poisonous and should not again be taken in. In the open the exhaled air mixes immediately with the atmosphere and rids itself of these poisons. Inasmuch as it is warmer than the circumambient air, it disappears from the environment of the individual before it can be rebreathed. In an enclosure the poisons which are thrown out by the lungs accumulate because the enclosed air cannot relieve itself of them rapidly. They become more dangerous in direct ratio as they become more concentrated. Aside from the poisons given off by the lungs, gases accumulate in enclosures, and also particles of animal, vegetable, earthy and mineral matter, ground up into dust. These particles may be brought in or blown in from the street, or may be derived from dried-up excretions of the human body, from dead tissue of the body and from mineral and vegetable fibres rubbed off from things used in the enclosure. When they are derived from dried-up excretions and dead tissue they are frequently disease carriers, serving as a sort of a cache for the micro-organisms which are given off from the body when it is laboring under disease. Even when the particles are derived from vegetable and mineral substances, they may be carriers of micro-organisms which have become attached to them in the process of trituration with excretions and diseased tissues. Cached organisms attached or unattached to mineral or vegetable matter may remain alive for a long time in an enclosure, thus making it possible for an accumulation of a large amount of disease-bearing matter in a circumscribed space. When an enclosure receives a large enough accumulation of such disease-bearing matter to be capable of conveying the disease anew, it is said to be an infected place. Gases in an enclosure may be derived from a living human body, from decomposition of vegetable and animal matter and from combustion in the process of heating and lighting. Poisoning from such gases is not a serious problem, and yet it undoubtedly reduces efficiency by lowering the vitality and interfering with the normal physiological functions of the body.

Buildings which are to be used for human habitation, whether as dwelling places, workshops or business places, should be so constructed as to make it possible for the air within to mix continuously with the air without. In dwelling houses cross ventilation is cheap and feasible. It is brought about by having windows on at least two sides of the room and a door entering into the room on a third side. Where cross ventilation cannot be had, chimney ventilators on the side of the room opposite the windows may be used. Where neither of these is available, artificial ventilation by fanning may be resorted to. In climates where heating a house enters into the problem of ventilation, either indirect radiation can be resorted to or the fanning system may be adopted.

No style of architecture has yet been found which gives an inmate of a house the amount of fresh air which he needs for the entire twenty-four hours. It may never be possible to devise one and bring it within the reach of the average individual. What might be called a "recessional" style has been suggested recently, which would go far towards lessening the evils which come from living in an enclosure. It sets each story back far enough to give porch room and outdoor life to the occupants of that story. It was worked out simultaneously by the original staff of the Henry Phipps Institute of Philadelphia and by Dr. P. Sarason of Germany. Dr. Sarason has developed it in all its details and has named it the "Terrassen" style of architecture. The new Henry Phipps Institute, which is nearing completion, has been built in this style. With sleeping out at night and spending hours of recreation in the open, one can largely mitigate the evils which come during the hours which one must spend indoors. Some of the benefits which come from sleeping out of doors may be gotten by sleeping in a room with the windows open, between open windows where there are windows on two sides, and by the open window where the window is on one side only. No danger comes from draughts produced by the air passing through a room. Draughts can only injure by extracting the heat from the body, and this can easily be guarded against by clothing.

Light is an important item in a house, because it is an essential factor in health and is necessary for the enjoyment of life and an ethical relationship between human beings. Sunlight not only exercises an influence upon our well being directly through what it does for us in nutrition, but indirectly by killing off the microscopic entities which produce disease.

Whilst human beings and all of the larger living things both in the animal and vegetable kingdoms prosper in sunlight, nearly all of the living things which belong to the microscopic world prosper in the dark. A well-lighted house is a healthy house, whilst a house which is not properly lighted becomes a good environment for disease and a storage house for disease germs which may be thrown off by any unfortunate occupant who may be afflicted. A well-lighted house has a brightening influence upon its occupants. A dark house has a depressing influence. Even the physiological functions of the body sympathize in this depression, lowering the general vitality of the individual to a point which makes him an easy victim of disease when exposed to it. Poor lighting, moreover, depresses by interfering with those pleasures of life which are necessary for a normal intellectual activity, such as reading and studying, both of which are important factors in civilization. It also leads to morbidity and moral degradation. Every room in a house should have at least one large opening through which the sunlight may enter, and, where possible, it should have openings from two sides of the room. The recessional style of architecture would do much also towards improving the lighting of houses. For artificial light at night that form of light should be used which is easiest upon the eyes, consumes the least oxygen and throws the smallest amount of foreign matter into the air. Workshops and business places should be built with as much glass as possible, in order that the sunlight may stream in from every side. Steel and cement enable us to construct buildings with enough glass to make them nearly as light as the open itself.

A healthy water supply for a large community is one of the severest tests of civilization, for it can only be had where there is a high standard of intelligence and public ethics. The water supply of a house should be ample, clean and free from disease-producing micro-organisms. There should be plenty for drinking, for cooking, for bathing, for washing, for cleaning and for flushing. It should be convenient of access for all of these purposes. Water is an important factor in health, both because it is an essential item of food and because it is the substance which God has given us for keeping ourselves clean and ridding ourselves of the poisons which are manufactured in our bodies. Next to air, it is most necessary for the maintenance of our existence, and, like the air, it comes to us from the heavens without labor on our part. To bring it into our houses and make it available for our purposes in civilized life is indeed a difficult problem worthy of man's ingenuity. But the difficulties lie more in man's ignorance and perversity than in the engineering problem. Bringing clean, wholesome water into a city is a function of the government, it is true, but with us the government is the people; and since it means so much to every house-dweller in happiness and well being, it alone should key him up to a high sense of his responsibility as a citizen. Good citizenship can easily solve the water problem for any community. Until we have reached that stage of civilization which makes a healthy water supply possible, there is no safety except in boiling all drinking water.

Sewage disposal is another intricate problem of civilized life. Life in community in the same place for a long time makes it necessary to get rid promptly of the poisonous dejections which are constantly given off by living animal bodies, because their accumulation is incompatible with health, decency and enjoyment of life. The problem has existed from the beginning and has received much attention, but the last word in regard to it is far from being spoken. Before man knew what part micro-organisms play in disease, it was deemed sufficient to remove dejecta from human habitations with as little annoyance as possible. Consequently, the system of washing them into streams and rivers came to be regarded in the light of a perfect method of disposing of them. This method looked good because it was apparently clean and inoffensive. Prior to its introduction, there was in vogue a system of emptying dejecta into deep holes in the earth, either in the house itself or adjacent to it, and even now this method is followed in many places where old houses have not yet been connected with sewers. Strange as it may seem, emptying into holes in the earth, although less cleanly and less esthetic, was less dangerous to public health than emptying into streams and rivers. The poisons at least were imprisoned, and while the emanations from them became offensive, they could do no great harm. Both of these systems should be, in the light of our present knowledge, supplanted by a system which devitalizes all dejecta of human beings, and in cities, of animals, before they are allowed to again come in contact either directly or indirectly with human beings. This can be accomplished in various ways known to sanitary engineers. The piping now used might still be used for carrying off the dejecta, but instead of permitting them to empty into streams and rivers, they should be treated at a central place where they are collected and the by-products used for man's good instead of his injury. House drainage, moreover, should include a proper disposal of excreta of the respiratory tract. For this purpose some changes would have to be made in the plumbing of houses. Sputum, the most dangerous substance which comes from the respiratory tract, can only be disposed of without danger by expectorating it into a receptacle which can be held close enough to the mouth to prevent spraying. For the protection of others than the afflicted individual, this receptacle should be destructible with as little handling by others as possible. There now are made what are known as paper sputum boxes, which answer both purposes very well, provided there is a way of burning them. There should, therefore, be in every house either an incinerator in which such things can be burned or an opening into the sewer into which they can be dropped without clogging up the opening. Houses should be supplied with ample toilet facilities, with facilities for emptying wash water, scrub water and what is usually known as slops, so that these things can be disposed of conveniently and without contamination of either person, place or thing. Every house-dweller not only has a personal interest in the existence of these facilities in his own house, but in every house in his neighborhood. Here, again, exists an incentive for a conscientious exercise of the duties of citizenship.

Every house should have facilities for sanitary disposal of garbage. By garbage is usually meant the waste of the kitchen, but it ought to include all waste of the house, such as worn-out material and the products of combustion of heating plants. All of these substances, when permitted to accumulate, may become breeders of diseases either through fermentation or by becoming mixed up with excreta of the body. In cities the collection of waste matter usually is let out on contract without control of the final disposition of the matter. Very often the ashes and all the debris except the kitchen waste are dumped on uneven ground to level it for building lots, and the kitchen waste is fed to hogs. Its use in these ways without proper control is prejudicial to public health. All waste matter may be safely put to a good use when properly treated, but its final disposition, as well as its removal from the house, should be under the control and watchful eye of the government. Here, again, every house-dweller has an incentive for good citizenship.

Privacy is one of the chief motifs of the house, primarily, on account of ethics, but also (at least it can be defended on such a ground) on account of health. The house is the circumscription of the family unit. It can be made a barrier against contagion from without, both in morals and in disease. In houses in which more than one family is to reside, provision should be made for family unity and independence, at least so far as its water supply, toilet facilities and bathing facilities are concerned. Above all, common toilet facilities and water supply for a number of houses, as is so often the case among the poor, should be avoided. In workshops and business places, sanitary toilet facilities and proper facilities for washing the hands should be provided. Everything about such places should be spotlessly clean. In large manufacturing establishments and business houses such places should be under constant patrol.

The house should also be adapted to our psychical needs. A human being, composed of body and soul, needs more than physical well being to bring out the best that is in him. The house should have comfort, simple beauty, usefulness and everything that makes for happiness and morality. Happiness and efficiency are likewise closely allied. The poor man and his family should have facilities in the home for proper social intercourse with friends and neighbors, and for mutual entertainment at home. Even the humblest house should have its sitting room or parlor. Everything about the place should be arranged upon the central idea of the home and the protection of its inmates against all pernicious influences from without.

Pauperism and the burdens of society which grow out of it have their chief root in bad housing, and can be most easily avoided by improving housing conditions. This, however, is a complicated, difficult problem. It will require much public enlightenment and earnest, persevering effort by humanitarians and philanthropists. It will require a better citizenship. Not only will our citizens have to understand the problem, but they will have to appreciate their responsibilities in regard to it. Much of what is to be done will have to be done by legislation and governmental execution. For this, able, enlightened legislators and executive officers will have to be put in office.

Catholics are doubly interested in the problem. They have to carry their share of the public burden which comes from pauperism and the things which go with it. Again, they have to carry separately the burden which is within their own fold, since they cannot neglect the spiritual welfare of the down-fallen and the inefficient. Our orphan asylums, our magdalenes, our reformatories and our hospitals are to quite a great degree made necessary by bad housing conditions and the evils which grow out of them.

There is perhaps no more important matter for Catholics to think well on at the present day than good citizenship. Nominal Catholics should be eliminated from political life and replaced by men who carry their religion into everything they do, and who are controlled by the commandments of God in both private and public life. Catholics should not only see that they themselves are represented in public life by conscientious, religious men, but that only men aspiring to public office who can square themselves with the Ten Commandments receive Catholic votes. Not until we have representatives in our legislative bodies and in our executive offices who test their private lives by these commandments can we hope to make true progress in the great social problems confronting us at the present day.

After reading his address in abstract, Dr. Flick made the following remarks:

In order again to bring before the Conference the subject which was discussed in this morning's session, and to get the sentiment of this gathering as to how far modern sociological methods may advantageously be engrafted upon the methods so long in vogue in the Catholic Church in dealing with the sociological problems among the poor, I will say a few words upon the subject. The Church has in the past met every sociological problem successfully under conditions other than those which confront her now, and personally, I believe that she can meet them again under existing conditions with her own methods better than with the methods which have been developed by the modern sociologists. We have machinery for doing the work in our parish organizations, our Sisterhoods and Brotherhoods, in our St. Vincent de Paul Societies, in our Societies of the Ladies of Charity, and our Guilds of Sts. Luke, Cosmas, and Damian. No doubt, the machinery which we have could be better co-ordinated, and no doubt, too, better services could be given if we had trained workers to do those things which fall into zones in between these various organizations. In adopting new methods, however, we should make certain that, in whatever we do, the pastor be at the head of the work and the parish organization be maintained. I trust that this Conference will put itself on record as to how far it is willing to supplant the old methods of the Church by new untried methods.

THE POOR AS VICTIMS OF THEIR MORAL AND SOCIAL ENVIRONMENT.

MISS KATHERINE R. WILLIAMS.

What is the moral and social environment of the poor of our cities? It is made up by the neighboorhood pleasures, the social intercourse with those of their own class, the use of the public utilities near at hand. These people have no surplus cash to expend upon excursions to the country, to remote parks or to distant beaches. They must seek their pleasures and relaxations in the nearest theater, the handiest meeting-place, or wherever they can find the things for which they crave and secure them in the short period of leisure which they have.

Means determine where the home shall be. They may wish to live in the country, or near the river, across the road from the park, but these are far from the factory or shop and the money for transportation cannot be spared; in addition, the distance would be so great that the few hours for recreation must needs be consumed in getting to and from their work.

Surrounded then by the usual bareness of the city street, cramped for light and air, the family settles in the neighborhood of its work and seeks to solve the problem of its existence.

It is not the purpose of this paper to go into the details as to the manner in which unsanitary surroundings and sordid outlook have undermined both moral and physical strength. In passing, however, let us note the absence of grass, the lack of shade, the unsavory outlook of the neighboring back alleys, the bleak sameness of the glaring streets and the hopeless atmosphere of the small stores which supply the neighborhood.

Do you wonder that the women grow careless in house-keeping, when the city presents no better ideal than an alley devoted to the ash box and the general dumpage of the overcrowded region about?

The children must play in the street. Their little minds alert for excitement find nothing to play with; nothing to appeal to their gentleness or kindness. The occasional hurdy-gurdy man may trundle his organ along and make a noise which he and they call music. To them it is music and furnishes a relaxation from the tiresome monotony of watching the passers-by, if there are any, and looking after their younger brothers and sisters.

Suppose the natural mischief-maker does arise; suppose that he teases the hurdy-gurdy man's monkey or upsets the cart of the fruit vender or otherwise shows the instinct of the boy to tease and torment. That is natural. Who is there to teach him better? Dare we demand that the overworked mother, who has more than one pair of hands can do, or the worn out and exhausted father shall chastise these young people who are perfectly natural?

Perhaps they may go to the neighboring green spot. What is there for them to do in most of our cities in these places? The policeman knows them as the neighborhood nuisances and watches for the slightest infraction of the rules, to threaten them, and, if they give them a last chance, to drive them home. You may say in many cities, there are playthings in those parks in the form of swings, teeter-totters, slides, etc. They have been put in the parks and the children have been left to work out the use of them for themselves. These same boys and girls have not been taught to respect the value of property and unless some one is responsible or a leader for the play is provided, the play soon becomes dispirited and the children desert the apparatus. Then the rougher element vent their destructive spirit and the whole thing becomes a failure, not because it deserves to, but because it is not well administered.

In order to be successful, play must have an ideal. It must develop initiative. Leaders will then arise who can assist in making play more satisfactory.

The intense concentration demanded by the work of our day leaves the worker tense and worn at its close. Social revolutions and steady pressure have brought about better wages, shorter hours, more secure employment and safer, cleaner shops and factories. This is partly due to the fact that there is a more educated working people, but this bettering of conditions has generated an unrest, has awakened ideals for better things and has made for improvement in the physical environment of our working class.

Very little marginal cash is left after the pressing wants of the family are supplied, but the restlessness of our people demands an outlet in the hours of recreation or freedom from work. This desire must be satisfied by the surrounding neighborhood What do they demand? Let us note what are the elements of the various plays and games of our people. First, they seek society—that is, intercourse with their friends, and they go where that is to be found, not because they are vicious, but because they know no better, they turn to the street for companionship. There is not much to talk about and they drift to something to kill time and at the same time, to give the needed excitement and the stimulus which they demand. It needs must be cheap, for they have little money to expend for this purpose, and the exploiter of cheap pleasure is at hand. He panders to the gaming instinct, which is present in all grades of mankind, and he puts the nickel in the slot machine beside the door. He knows the attraction of music and he places inside his portal the music box which attracts the tired wayfarer within, to listen to its rhythmic sound.

This cheap purveyor of pleasure has grasped the fundamental fact that eating and drinking are the fundamental pleasures of mankind, and he therefore prepares the free lunch and as well, the cheap liquor. He supplies a table and the chairs around which the neighborhood men congregate to talk with their fellows, to discuss the questions of the day. This is the poor man's club—the saloon. It is not really so different from the rich man's club except in the luxury of surroundings and the quality of the food and drink, but in its evil effect upon men, is where its viciousness is apparent.

The worker weakened by the strife of the day is an easy victim of the poor liquor (the so-called squirrel whiskey) and it soon becomes a menace, for in seeking for companionship and warmth he has succumbed to a habit which weakens him physically and leaves him unable to perform his tasks and unable to support his family.

This same greedy purveyor of pleasure knows that the young must seek companionship and look for pleasure, as do their elders, where there is warmth, light, music and excitement. He provides the hall and the music, reaping his profit from the fact that the sociability of his customers will lead them to eat and drink his wares. He cares not that wolves in sheep's clothing enter from the street and mingle with his neighbor's daughters in the dance; he cares not that his neighbor's sons may gamble their small savings in the slot machines or playing dice. He cares not that they may all learn habits over his bar that will ruin their young lives. His purpose is gain, and we all know too well that he reaps the harvest.

Sometimes, too, the light of the "picture-show" is more enticing than that of the dance hall, and the young people spend their few cents to watch the moving drama thrown on the screen. Here, too, the pandering to excitement, stimulating the passions, and presenting false standards is carried on, and these pictures give the false standard, present the hair-raising melodrama and draw the false morals for their patrons. Who is to offset these false ideals and insidious falsehoods? We cannot expect it from the purveyor. His customers are unable to change it of themselves. Is it perfectly legitimate for these people to seek for pleasure? Are they to blame that the community at large takes so little regard for the future that it does not prevent the sowing of these evils in the minds of the young and substitute other and nobler recreations?

Individual efforts and private enterprise have long recognized this evil and they have been fighting to raise the standard to combat these dangers and to substitute better and more healthful recreation. But the cities are large and the task is too heavy for private effort alone.

Recently, over this country, there has swept a great change. Civic pride has awakened; breathing spots have been purchased, playgrounds have been opened, swimming tanks provided, and a general cleaning up of the highways and byways has begun. This move is in its infancy, but it is a healthy child and its growth is assured.

Education has come to a realization of its share in the responsibility.

It has opened its eyes to the fact that schools were not intended as disseminators of dry facts, but also that their function shall be and is to train the hand-worker as well as the brain-worker; to build the physique as well as to quicken the mind; to enter into and be of the community instead of a temple of learning on its outskirts. Under the new rule, instead of the boys and girls running aimlessly over a school ground of flagstones or gravel during the recess periods, squads are seen drilling, playing ball, sliding, swinging and following a dozen and one devices of the modern playground, all under the eye of some one who directs and inspires, teaching fair play, alert, quick action and finished work. In the school room instead of the dry-as-dust rule and formula has sprung up teaching by concrete experience and daily interest. Outside the building is the garden plot and the flower bed; inside the building they discuss planting, cultivating, grafting, fertilizing, watering and harvesting in the light of real experience instead of from the somber sort of the dull picture. Books have become sources of information, and the interest which has been fostered drives the child to the book shelf and the library, not to get the thrilling story alone, but the natural history, the book of travel, the colored botany and illustrated zoology. Armed with this interest he has stormed the home and interested the entire family.

In one city of the middle west one school changed a miserable squalid section to the semblance of a quiet country village (if you could forget, of course, that the street cars ran through this district). From this school the children went home loaded with seeds, any kind which their fancy selected. Some raised tomatoes, some, morning glories. One boy of twelve spread a squash vine all over an unsightly back fence. One little girl raised five hills of corn in a little bare corner of a vacant lot. Every child in that vicinity who could get a foot of earth, by loan or pre-emption, cultivated something. When the harvest time came the teachers spread over this area and admired the work, incidentally learning something of the children's homes and acquiring an acquaintance with the family. They had photographs of the best patches made and hung them all over the school. Finally they had exhibition day and the fruits of the season's labor were shown to great advantage. Simple prizes were awarded and the new industry was started in that locality. Incidentally, it might be remarked that the two policemen on that beat commented on the improvement of that particular neighborhood. The fame of its success spread. The man who originated the plan has told of it to hundreds of communities since, and school gardening and school-yard decoration have been pretty well on their way.

In another school in a far western city the Alumni formed a club. It is sad to confess that the original motive was to furnish pictures for the walls and apparatus for the school by giving entertainments and holding social reunions. This club succeeded in providing these things and then the faculty decided that having fulfilled the purpose for which they were organized, they might as well disband. However, the members themselves had acquired initiative and leadership, and they had also secured pleasure from their little entertainments. They decided to continue whether the teachers were interested or not. As a result two of its members while in the State University of their State, helped to win great honors in the interstate debates. The whole neighborhood was improved to such an extent that the moving-picture show house and the social hall in that vicinity closed up. I am sorry to say, however, that the saloon continued to thrive. The State may help its poor through education, but it also must do something by direct supervision and control.

Young people will dance, but the dance must be held in a licensed hall, under police surveillance and removed from the immediate vicinity of drinking places. It must be kept inaccessible to degenerates and evil seducers of the young.

The moving-picture film may be, and is, educational. You and I go to see moving-picture films thrown on the canvas and derive therefrom great entertainment and inspiration. The community must insist that only decent films of good moral tone shall be exhibited in these houses, and as soon as that is done, the very best will take the place of so much that is now bad. The moving-picture show fills a gap for the poor man that no one has a right to deprive him of, for he can take his entire family at small expense for an evening's entertainment. All will be greatly benefited and they will have a subject of conversation for many days to come.

Then, too, music has ever appealed to the masses and here again the city may regulate and prevent the base and noisy music show, but it must at the same time provide something to satisfy the love for music. In doing this it may incidentally help to cultivate the tastes of those already not music lovers by the band concert, not of classical music, but of popular music, and of such selections of classical music as are suited to the public taste. Many social workers complain that parents do not keep track of their daughters and that the band concert is a source of danger as well as a benefit because of the opportunity for indiscriminate making of acquaintances. Every city has a hall large enough to accommodate all its citizens for meetings of political or civic importance and it can well afford to hold concerts in its hall so that it shall protect the young people.

Charity has always worked for the welfare of the poor, and more and more, interested philanthropists and earnest workers are sending boys and girls to the country for a holiday during the summer's heat. No doubt the physical benefits of this plan are very great and sufficient to more than pay for the efforts put forth, but the mental and moral stimulus can be made still greater and of more value. Unfortunately some of the benefit possible is lost because the children from the city do not know how to enjoy the country wonders and do not understand many of the things around them, and they really are afraid to ask. One lady who found herself in the neighborhood of a colony of "Boston fresh air boarders" devoted a part of the afternoon each day, to bringing out the experiences of each day and suggesting possible points for investigation on the next day. She was much surprised some weeks later to receive a letter from a mission school in Boston, in which the teacher told her that her little protégés had outstripped all competitors in a little test which had been given to bring out the knowledge that these little folks had gained during their stay in the country. This brings out the fact that we too often take for granted that chance will bring out results. Children are children and wise direction saves many hardships in acquiring knowledge.

Most effort is being expended upon the children, and in this we are wise, for in them lies the promise of the future, and the ideal and incentives planted in the children's minds will bear the best fruit. In all this there is another grave and great danger surrounding our young people. As culture and wealth have increased, great centers of trade have sprung up, and on the counters are displayed the beautiful clothes that the girls covet, envy and desire. A desire to look like the fashionably dressed makes them spend more than they can afford upon clothes. Young men, too, drift into the luxurious public places and in their desire to show off they dress better and spend more than their means will permit.

This feature is being combatted in the working girls' and working men's clubs which are being formed by the large enterprises of the West and by the groups of men and women who are providing meeting places for the young—places where they may have their parties and entertain their friends. The Cafeterias have been opened where meals can be obtained more cheaply than in the glittering café. Better than all, safe homes are being built where girls may find reasonable and comfortable living. Many of these homes are in charge of sisterhoods and their kindly influence pervades the lives of the girls. Groups of women are providing for the stranger in the city and when these girls come they are met by the vigilance which saves them and their innocence from the toils of the exploiter.

All of these movements are based on the sincere desire to help humanity and to better the race. All give promise for the future, but from many quarters, we hear this warning, the nation needs more stability. There must be more moral training if we would have a better race.

Sunday has become a day of pleasure and the churches are rarely filled in Protestant America. Raymond Robbins, in commenting upon this condition, said: "There is need of faith and a belief in God. That is a challenge to Protestant America to answer whether it has failed in keeping alive these ideals." If so, he says, why not confess that such is the case, and turn for guidance to the Catholic Church, which has preserved the faith of its people and the purity of its ideals. Herein lies the greatest responsibility of the Nation, the State and the City to its people. It must not only protect the physical well-being but it must build ideals which will preserve the soul and keep it in touch with the Infinite.

Those who work for souls must sacrifice all to the well-being of the race, they must be wide and clear of vision and in harmony with God's plan.

For centuries, the religious communities of the Catholic Church, in conjunction with its clergy have educated her people for the stress of life and at the same time have planted in their hearts and minds, firm faith and undying love of God. They have kept the sanctuary lamp burning, and when the nation wakes to its need, they will be found tending their lamps. Behind them will be the army to whom they have preserved the faith, and this army filled with the promise of future happiness of a home in Heaven will arise to help them on.

LEGAL PROTECTION OF THE POOR.

JAMES F. KENNEDY.

From the beginning of Christianity churchmen and laymen have addressed themselves to the ever-present problem of taking care of persons in misfortune and distress. This kindliness has extended not only to the spiritual well being of the unfortunate, but has had a special solicitude for the sufferers from physical ill. In bygone times, as well as in our present age, the necessity of helping those afflicted with material perplexities and troubles has appealed to thoughtful and sympathetic men and women, who, actuated by the noble purpose to serve their Creator and extend sympathy and kindness to their fellow-creatures, have established hospitals and refuges and organized relief agencies.

Owing to the complexity and variety of the almost infinite number of phases of industrial activity, and the tendency of the times to the enactment of new laws, there was never a time in which the existence of a charitable society of the most comprehensive, all-embracing views and projects was more urgently in demand or a time which more fruitfully abounded in opportunities for aiding the distressed than today. The struggle for material existence is so incessant, the competition for employment of every species so close and keen, the cost of the necessaries of life so high, that even for those who are more favored, the question "How shall we subsist and maintain ourselves?" is one that taxes the physical and mental faculties. The conditions under which people live today are so vastly different from those which prevailed even a generation ago that the obligations of society to care for not only the afflicted, but for those laboring under the disabilities of poverty and distress, have broadened and become more varied. Hence, in carrying out the Christian ideal of conduct in respect to one's duty to God and neighbor, one must broaden vision to suit the new and now complex conditions as compared with the period when the vast majority of our population lived on farms and depended for a livelihood upon agricultural pursuits. The rapid growth of large cities, the sudden bringing together of thousands and millions of people, has in itself developed problems demanding in their solution the best judgment and most patient and persevering effort on the part of statesmen and social workers. The environment in which industrial workers dwell, and in which they strive as best they can to rear their children, ofttimes in itself is the contributing cause of dependency, delinquency and distress. Still, keeping in mind the Christian ideal of life which recognizes the great fact that this life is but a preparation for the hereafter, one must not expect to attain perfection in solving the present-day problems, notwithstanding the study and research by earnest workers in the social field. In this connection it is fitting to recall the words of the lamented Mgr. William J. White, addressing the National Conference of Charities and Correction last year at Boston:

"Social science is to the fore just now. It occupies the place that physical science held two decades ago. Emphasis is laid on the organized life of man, and there is danger that social workers may become as intolerably dogmatic as were some of the scientists of an earlier age. Indeed, it is implied in some recent reform movements that man is so thoroughly a creature of his environment that social peace and salvation will come through public baths and libraries, through high wages and sanitary dwellings, through abundant leisure and equitable taxation.

"The Church will therefore do a world of service to the social movement by reminding social workers of the need of keeping constantly before their eyes the relation of their work for man's material betterment to the larger question of man's spiritual nature and his eternal destiny. Social work needs the doctrinal teaching of the Church to keep it sane. Philanthropy and radical reform are in constant danger of splashing into a false idealism. For example, the Church teaches the doctrine of original sin; that in consequence of the fall of our first parents, the mind is darkened and the will weakened; that in the mind of man conflict is continually going on between his higher and his lower nature, between the animal in him and the angel. She teaches that human nature is neither essentially corrupt nor is it in this world capable of perfection. Education, therefore, in its broadest sense is not going to perform the wonders some radical social reformers hope to see it perform. No matter how many special wrongs we may be able to right, or how many social inequalities we may be able to correct, no matter how many economic opportunities we may be able to offer, we have got to reckon with a greed for wealth and a thirst for pleasure which will make men poor in the midst of plenty and unhappy in a palace. The social worker as such has no remedy against these evils, no magic medicine that will heal the wounds of sin."

In administering to the poor, it is essential to endeavor to reach every individual case through the most sympathetic and friendly agency possible. To this end a person who is of the same religious faith and nationality as the sufferer will meet with most success in relieving need. The recipient likewise is affected because the aid comes from a heart most in sympathy with the heart that is afflicted.

When appeals are made to relief agencies by the needy, it is at this point that great service can be done by careful and kindly inquiry into the proximate cause of the distress. These causes often relate to losses sustained or suffered because of ignorance of the law and lack of proper legal protection and defense. The legal aid societies organized in many of our large cities have done and are doing in their limited sphere a great service in behalf of the poor. Then, too, it must be said that individual members of the bar have ever proven themselves generous in rendering services without fee in the protection of poor persons; but necessarily there must be a limitation to such gratuities. Many of the poor in distress instinctively seek alms only to find out when it is too late that a proper protection of their legal rights would have obviated the necessity of alms-seeking. There are many instances when in seeking material aid, legal rights are lost beyond recovery. Here arises another important phase of charity. Hence, in order that society may do its full duty to its wards in the most expeditious manner, it becomes evident that one of the most feasible and practical plans to attain this end is for the Catholic charity and relief organizations of our large cities to have a public headquarters equipped not only to provide material relief, but as well to impart advice and counsel to the poor in respect to their legal rights and duties as far as they have need of it. In dispensing this legal charity as careful inquiry would be necessary as in the giving of ordinary material relief. Yet sound discretion should be used, for it is just as important to protect persons in impending danger of poverty as it is to relieve their wants after they become dependent.

Case after case is encountered wherein questions of the legal rights of the poor arise. Thus, for instance, they are the special victims of fraud in their trade relations through short weights and measures and goods of inferior workmanship and quality. While even the better circumstanced may be likewise imposed upon, though to a less notable degree, it is to the poor, whose dependency rests absolutely upon their limited earnings and lack of all resources, that the question of obtaining full value for their money appeals with most vital force. While an appeal, under proper legal direction, to the appropriate heads of the departments in the city government may stir to activity special remedial measures in their behalf, yet such a method of relief is hedged about with uncertainty and can afford a remedy for only a small number of cases requiring legal charitable assistance.

Another form of oppression to which the poor are subject and which legal advice and information may in most cases be the means of obviating is the borrowing of money from usurious lenders, the class sometimes denominated "loan-sharks." Under the weight of some seeming or real dilemma in his affairs, the clerk or employe of limited salary catches sight of the advertisement of one of these concerns, couched in most alluring phrase, and goes to the money-lender for relief; under specious representations by these men, skilled in their line, he signs a series of notes obligating himself to pay, by installments from time to time (his household furniture or salary being pledged as security), a sum aggregating so far in excess of the amount of money advanced in the loan as to be a gross violation—by skillful evasion, it is true—of statutory provisions relating to usury. The poor borrower, once caught in the toils of this species of octopus, through a course of months or years of renewals, to avoid what seem to him, an impending crisis may become depleted and exhausted to his utter ruin, entailing a train of hardship and misery upon himself and those dependent upon him—all for the lack of timely advice.

Again, the poor suffer from lack of legal protection when they, not being members of a trade union or kindred organization, are employed by unscrupulous persons or combinations. They are retained in service for some long or short period at inadequate remuneration, if, indeed, in the end they are vouchsafed any at all. Then they are discharged on one pretext or another, and are presented with the alternative of indefinite postponement of settlement of wages due or an immediate or early settlement at a discount which the employe can ill afford to accept, although from vital and immediate necessity he may be glad to settle on the spot for any amount. Competent legal advice in such cases is of the highest importance.

Instances arise where the poor man, who is usually the head of a family, becomes involved from a violation or an alleged violation of a city ordinance or public statute. Ordinarily, from lack of advice from a competent legal source, following his arrest, he will, in all likelihood, fail to procure the attendance of necessary witnesses for the hearing at the tribunal before which he is arraigned. The sentence will be a fine, crippling his resources, or even one that is so far beyond his means of satisfying as to require expiation in jail or house of correction. In the latter case his family bewail and suffer the double affliction of the absence of the head and father, and the inconvenience and disgrace of being left without their natural guide and protector and with scant means of subsistence. With competent legal advice, a fair hearing could have been vouchsafed, and if not acquitted and released, the ameliorating agencies of evidence in his favor at the hearing, and all the facts in mitigation of judgment and sentence might be fully shown. Then, following sentence and service thereunder, the benefits and advantages of the adult parole law could be invoked by counsel in his behalf.

In many instances small legacies become due to persons and families in dependent circumstances. Such persons become the easy prey of unscrupulous men pretending to be familiar with legal procedure. Particularly is this true of poor persons who understand imperfectly the language of our country.

The importance of the enactment and enforcement of laws regarding the compulsory attendance of children at schools cannot be overestimated in a country such as ours. Education is indispensable to a citizen in order that he may be able to discharge his duties. Likewise, it has been found that unless the child of tender years be protected by public statutes prohibiting it from engaging in gainful occupations before attaining a certain age, the parents would in many instances compel it to earn money and absent itself from school. The loss does not end here. It causes undermining of the vitality of the child at a time when physical and mental powers are most suspectible to injury. Lifelong feebleness of mind and body is the resultant evil of thus prematurely exposing the young to the harsh drudgeries of money-earning occupations, to say nothing of disabilities consequent upon deprivation of the benefits of primary school education, and the violation of those principles of public policy that forbid children competing in the labor field with adults. These are matters that also come within the scope of organized means for the legal protection of the poor.

Immigrants unfamiliar with the laws and customs of our country, especially those not speaking or understanding our language, stand in perhaps the greatest need of friendly legal counsel and advice. From the nature of their situation and surroundings they are peculiarly susceptible to suggestions and influences that make for their ruin. They often find their way into court through sheer ignorance, and in many cases suffer unmerited punishment from want of someone who is familiar with their language, and capable of advising them as to their legal rights.

Ignorance of the law in respect to property rights often leads the innocent and worthy poor to make sacrifices out of proportion to that which justice would impose under the spirit and intention of our statutes. Take one as an example out of numerous instances of a like character: A widow having five children of tender years to care for, and possessed of a little cottage, had some dealings with a merchant who extended credit to her for a few hundred dollars, her earnings having ceased on account of illness. Becoming impatient for his money, deeming that he needed it in his business and fearful that further delay might prejudice his interests, he began suit, recovered judgment for the amount due, had execution issued and sold the widow's property thereunder. It was bid in by a speculator for the amount of the judgment—less than one-fifth part of the value of the property. The purchaser, complying with the law, in due time obtained a deed for the property, and proceeded to take possession of the widow's cottage. Had this worthy woman but had legal advice at the proper time, her cottage could have been saved to her, or at least her equities as its owner so conserved and protected that her actual loss in the proceedings would have been but a fraction of what it really was. Therein lies the benignant utility of a reliable agency for legal protection.

As before remarked, the foregoing is but one of hundreds recurring constantly—where the lack of competent legal aid results in untold trouble for the poor. Sometimes a foreclosure occurs for an amount that is really trifling in comparison with the actual value of the property involved, so that, no one being present to bid on the property (as would have been advised by a lawyer), the owner loses an equity amounting perhaps to several hundred dollars.

The protection of children from the evils of neglect and abuse of parents or those having them in charge is another matter coming within the province of agencies for legal aid. Of course, the humane societies and the juvenile courts have special jurisdiction and care of this phase of the social conditions; however, experience has shown that it is essential to have some friendly agency equipped to impart advice to the parents and custodians of children, and speak for them when necessary in court when their status and disposition are being determined.

Of the numerous complications from evil and wrongdoing, those arising out of the dispensing of liquor to minors are by no means the least that should be taken cognizance of.

The miseries that follow in the wake of wife-desertion, that growing propensity among married men to forsake their wives and children, are appalling in their nature. It seems harsh to insist that a wife prosecute her husband, or to advise her to make any move that would incite bitterness, widen the breach and perhaps slay the hope of a voluntary, happy and congenial reunion ever after. Still, experience has demonstrated that for the general good of society it is well, if not absolutely necessary, to encourage the deserted wife to proceed to prosecute her offending husband. The fact that few of the States have extradition laws for this species of crime increases the difficulty in the way of a solution of the problem. The wisdom of agitating the subject and encouraging the various States to enact uniform laws in respect to punishment for wife desertion and the extradition of those charged therewith cannot be too strongly emphasized. It would be well, in addition, if some public fund were appropriated or provided for use in bringing back and punishing wife deserters, so frequent and aggravated has this crime become within the last decade.

There is need also of advice regarding domestic relations—between man and wife and members of the family, and the custody and control of children. To cite one instance: A little girl was reared to womanhood by foster-parents, was married, and became in due course the mother of three children. Through the untimely death of her husband, the father of her children, and loss of health, she was compelled to place the two elder children in an industrial school. She retained the younger, a little girl, and strove in her reduced circumstances to sustain herself and this child. Perceiving that her strength was waning and her hold upon life rapidly weakening, she turned to her foster-mother and implored her to accept and take her child and be a mother to it just as she had been to herself. This the foster-mother, whose means were slender, at first refused to do, but finally she reluctantly accepted the child. She was moved, primarily, by the pleading of her foster-daughter that she wished her daughter to be reared and brought up in her own religious faith. Only a short time elapsed thereafter until the young mother passed away. Then the foster-mother, and now foster-grandmother to the child, centered her affections on this little girl, and lavished upon her the best of care and solicitude. She sent her to school, where her training was properly carried on. The foster-grandmother in the meantime became more straitened in circumstances, and was at times, a recipient of charity. Finally, some solicitous person began an investigation and succeeded in finding a sister of the child's father, whose interest in her was awakened by the musical talent displayed by the child. This aunt, who was of a different religious faith, sought to take the child from her foster-grandparent. She instituted habeas corpus proceedings to that end, doubtless thinking at the time that the foster-grandparent would have no one to take up her cause and make her defense. Before the time of court hearing, however, the foster-parent appealed to a charitable society of her own faith, which provided her with counsel, who prepared her defense and invoked the law applying to cases of dependent children, which law contained a provision that safeguarded the religious faith of the child.

Pawn-shop abuses come in for a share of the attention of legal advisers to protect and safeguard the interests of the needy; and the instances under this class are not a few.

Employment agencies, exacting a fee for services in obtaining a situation that proves to be fictitious or at most unobtainable, constitute another phase of imposition menacing the poor. In States having inspectors of employment agencies, the troubles relating to this class of abuse can be rectified by calling thereto the attention of the inspector. Otherwise it would be necessary for the injured party to initiate proceedings in his own behalf.

Among other instances wherein the poor are in constant need of legal protection and advice afforded by agencies having the matter in charge are: difficulties with landlords, neighbors or carriers; matters of inheritance, or succession to property rights; recovery of sums of money; reconciliations of families; drawing up and filing petitions, applications for pensions, and documents relating to the civil status of the individual; adjustments of claims for injuries through accidents; the rights of the individual under employers' liability laws; correction of wrongs that have been inflicted by the offense of bastardy; recovery of insurance moneys; recovery of moneys due upon claims against the estates of deceased persons.

The numerous laws that issue from our State Legislatures at each session relating or applying to workingmen, as well as the laws that are being enacted respecting one's personal and property rights, and the frequent changes, modifications and amendments in such laws, make it essential to keep the poor well advised in relation thereto.

Only constant contact with the poor can fully impress upon the mind of the observer the numerous pitfalls to be met with in their every-day life. It is equally as important to use means to prevent a family or individual from becoming dependent as it is to relieve their wants after they have reached that unfortunate state. It must be remembered that well-regulated charity consists not alone in alms-giving, meritorious though it be, but in the creation and maintaining of conditions which will tend to prevent dependency, the awakening in the individual of all latent resources and the spirit of independence as well as enlisting the public and community aids and influences.

Rev. Dr. William J. Kerby, writing in the *Catholic World* (Dec., 1908), in discussing the relief of dependents, among other things, says: "It will, of course, do the poor no good to diminish their sense of responsibility for their condition: The main hope for them lies in their belief that they can rise and that it depends on themselves to do so. To teach them that they are victims of social forces and in no way themselves accountable, as, for instance, is done so much in the propaganda of Socialism, could result only in moral and material disaster. The sense of responsibility, eagerness to do something and to be something, and definite ambition must be awakened or no reconstruction of character and life may be expected. Relief is not redemption, and poverty is a tragedy when the poor feel no recoil against the conditions which it imposes."

To those familiar with charity work it has become well known that the relieving in a haphazard manner of immediate and physical needs ofttimes works harm to the recipient. One of the founders of the Society of St. Vincent de Paul, speaking to the members, said: "If you intend your work to be really efficacious, if you are in earnest about relieving the poor, you must not let it be the mere doling out of alms. A portion of the very greatest misery to the poor often proceeds from their not knowing how to help themselves out of a difficulty once they have gotten into it. I suggest that you should try to remedy this lamentable state of things by placing your education, your intelligence and your knowledge of life at the disposal of the poor."

Hence, the question comes home to us, what shall we do in order to make Catholic charity work more efficient? Bearing in mind the various forms of distress and difficulty by which the poor are beset, it is indispensable that some comprehensive plan of relief be inaugurated to supplement and make more complete the work now carried on.

Experience in charitable work shows that, when practicable, it is always best to make use of societies and instrumentalities already in existence instead of creating new agencies. In the field of lay Catholic charity, the Society of St. Vincent de Paul is the most universally established. It is not only national, but it is international in its activities. Its plan of organization follows that of the Church. Its conference, attached to the local parish, is the unit of the organization. Its particular and superior councils are formed from the representatives of a group of local conferences attached to the same city or diocese, having jurisdiction co-extensive with the city or diocese.

Great credit is due to the numerous lay organizations of Catholic women engaged in charitable work. Their zeal and their successful work in the field of Catholic charity cannot be too highly commended. Thus far the vast majority of such societies have a more or less local or parish existence. Conferences and councils of the Society of St. Vincent de Paul have been carrying on the work of charity uninterruptedly in many of our cities for the past half century; in fact, in point of years their establishment precedes that of any secular charity organization.

The lay Catholic charity organizations now existing in our large cities, by broadening the scope of their activities, might easily create and maintain a well-equipped public bureau which could embrace a legal department. At present the work of these societies is incomplete without such provision. Besides, the central bureau would be the means of imparting information of every kind in connection with Catholic charitable work and institutions. It would have representatives in attendance at court sessions wherein are involved the legal rights of families.

With an organization so developed and so equipped, there would be at hand a Catholic agency which would be an unquestionable aid to everyone living in the community. These societies would then be carrying on work akin to what is carried on by the Society of St. Vincent de Paul in Paris under the direction of what is known as its Secretariat of the Poor, which has within its scope the advising of needy applicants in respect to changes in the laws touching upon their civil status as well as invoking the law in their behalf.

It is, therefore, apparent that if Catholic charity work is to attain its full degree of efficiency it must make provision for the protection of the poor at all the avenues that lead to distress and poverty. As suggested at the outset, the complexity of modern life has brought about a multiplicity of legal wrongs through which the poor suffer intolerably. Unless we provide for the legal protection of the poor, the material aid itself which we contribute to them will be sapped away through the varied channels of legal wrong. The only practical thing then to do is to add to the program of our already co-extensive charity work a bureau where the poor may seek and obtain proper, adequate and competent legal advice and service as to the protection of their personal and property rights.

The Catholic charity organizations of the large cities should add to its existing bureau the service of a competent lawyer or lawyers who are not only familiar with the procedure of the courts and the operations of public offices and agencies dealing with the poor, but familiar also with the conditions of the poor and in full sympathy with charitable work and endeavor. Once the organization is equipped in this manner with a legal department, there is every reason to believe that eminent members of the legal profession would gladly consent to become a consulting staff, thus affording the poor the benefit of their learning and standing in the community.

It should be borne in mind that the very existence of a bureau of this character would be a deterring force in preventing those who would otherwise scheme to rob the poor of their property rights. In a word, the Catholic charity organization would then become what it ought to be, the attorney for the poor; then it would be more complete in its social work among the poor and be the means of saving them and their families from loss of property rights, loss of liberty and loss of self-respect.

Tuesday, September 24, 8 P. M.

The meeting was presided over by Hon. Charles P. Neill, U. S. Commissioner of Labor.

The Chairman: This evening's discussion will deal with the very important subject of co-operation in charitable work. In the feverish evolution of our modern social and industrial life, the problem of charity that confronts us in both our individual and our collective capacity, steadily looms larger and larger and increases in extent, complexity, and intensity. In our endeavor to grapple with this problem, our machinery grows not only in size and extent, but also more varied and complex in character, scope, and purpose, until to-day a mere glance over the charitable directory of any large city is at once inspiring and appalling. It is inspiring in the realization it gives of the splendid efforts that are being made to extend aid in a myriad ways to the needy, but appalling in the realization of their inadequacy to meet the demand, and of the waste of effort they represent through lack of organization, co-ordination, and co-operation.

There is no danger that in any immediate future the supply of charitable endeavor is likely to catch up—much less outrun—the need for it. The insistence, therefore, on the need for better co-operation in charitable effort does not in any way indicate a desire that charitable effort should be lessened, but rather that our efforts, inadequate at best, shall at least be made as efficient as possible. In other words, with a given amount of energy available we must see how efficient it can be made. There is probably no way through which increased efficiency in charitable work can be more quickly attained than through the increased co-operation of the existing agencies that are dealing with the various aspects of our charity problem. The papers about to be read touch on co-operation among Catholic charities, among all charities, and between our parochial schools and our charity organizations.

CO-OPERATION AMONG CATHOLIC CHARITIES.

Adelaide Mary Walsh.

While everyone admits and admires the wonderful resources of Catholic charity, there seems at present a very pressing problem and that is to coordinate the various activities. To touch upon the extent of Catholic charity; the need of better co-operation and to offer a few practical suggestions as to the means of effecting co-ordination is the object of this paper.

There is no condition of poverty which Catholic charity has not encompassed; there is no complication of domestic life which the Catholic charity worker has not assisted to adjust; there has been no sort of helpless, forsaken little one that the Catholic charity worker has not tenderly watched and carefully guarded.

Note her more conspicuous agencies for relief, and the fields which are covered by them. They present a chapter in the story of charity which the Catholic Church writes every day:

Hospitals and dispensaries, convalescent homes, maternity homes, fresh air work, outings, day nurseries, care of the sick and poor in their homes, homes for the aged, homes for delinquent girls and boys, friendly visits in hospitals, lodging houses, relief work—including loans, homes for the friendless, work for the deaf and dumb, newsboys' homes, probation officers, juvenile court work, negro and Indian missions, Catholic educational societies, assistance given to clerical students, the area covered in work for home and foreign missions.

It will readily be seen from this list of activities within the Church that there is no problem of poverty or of distress that cannot be dealt with definitely and successfully.

One feels that the subject would be but poorly and thoughtlessly considered if account was not taken of the place in the community that is held by the St. Vincent De Paul Society. There is no group of people who go so humbly and so beautifully to do their work for Christ's poor, and there is no threshold crossed by these noble men that is not enriched, not only with material help, but with the true spirit of charity. We have cause to feel grateful for all that this society has done, for the promptness with which it answers calls, and the thoroughness with which it furnishes relief when appeals are made.

An obstacle to be considered in discussing co-operation is that which arises from national traits and customs. When one views the many types of human beings who are held together only by the one great tie of faith and good works, the difficulty appears to be stupendous. There are within the fold of the Catholic Church, many representatives of countries who have their common customs, traditions and opinions. Is it strange then that there is so distinct a line drawn around the public life of every separate organization? The Lithuanians, Poles, Bohemians, Italians, Germans, Irish and French, all cling with great and justified tenacity to their national expressions of ideas. Can they be made to understand that the ideas of the native land are not always suited to America, that other people's suggestions applied to their situation might improve conditions? The consensus of opinion is that this is not an easy task, but when every one is working toward the common goal, and takes his brother's hand to lead him on to something better, will not these racial differences diminish?

No thoughtful person can experience anything but justifiable pride and affection for all that the Mother Church does for her weak and erring children. With so many organizations created to cover particular needs and to handle complicated situations, no field is neglected. Each charitable enterprise necessarily accumulates a vast amount of information which is of incalculable value to other organizations, and when the utility of co-operation is once understood, the benefits derived and results obtained will have such a far-reaching value that these organized efforts will feel the necessity of making their work co-relative.

Co-operation, after all, is a simple and liveable addition to an established condition. It is for *results* and the ability to accomplish the greatest amount of good, that organizations labor so faithfully. Co-operation means to work together. It means the co-ordination of every interest that points the Catholic charitable field of endeavor toward the goal of being most effectively and most efficiently employed. It means less loss of energy and more easily obtained results; it means a better knowledge of each one's sphere of usefulness, but it does *not* mean the losing of one's own identity in the great and common cause. The fraternal organizations have a fund of experience and material comfort which possibly they themselves do not appreciate. The different parishes have their own interests in direct proportion to the inspiration which the pastor of that parish offers and he in turn is, in more vital matters, guided and directed by his bishop. The contribution of his inspiration must necessarily react upon his flock. In this way co-operation between laymen and religious bodies can be established and the seed for further and more complete development be implanted. The organizations are anxious to learn their lessons and to apply them to their present needs, and if the idea of co-operation could be permanently *fixed*, they would undoubtedly grasp the benefits which work on these lines would offer.

Many of the reports read at the First National Conference of Catholic Charities prove that closer co-operation or co-ordination is most desirable. Men and women of the religious world, and the laity have built up magnificent individual enterprises which have been most successful, but at times, because of their not having access to the experience of similar undertakings, much unnecessary labor has been expended in seeking information which has already been carefully placed in some of these storehouses.

This is not a matter of mere emotion or sentiment. The thoughtful people who feel the *need* of organization and co-operation among organizations, understand how far-reaching they are, in preventing fraud and in assuring economy of energy—two fundamental needs in all charity.

On the other hand several reports read at this first conference have indicated how thoughtfully this element of co-operation has been worked out in some places along practical lines.

A careful canvas of a very large territory shows that there is little actual general co-operation in Catholic charity. Everywhere there seems a great desire to co-operate, but the practical accomplishment of it falls far short of our aspirations. This willingness indicates a step in the direction of further constructive work in this regard. The more difficult work of establishing co-operation is still before us.

After all, our aim is simple. It is to go among God's children who are helpless and serve them wisely in the spirit of Christ.

If the cry is heeded for perfect work, unity of ideas and unity of intention must point the way, and every one must do his best, not for himself, but for the great and wonderful cause of charity. There are these three, Faith which leads the way, Hope which sustains and encourages, and Charity which loves. The Catholic Church stands for unity in all things essential, but there are times when this unity is not clearly manifested in the field of charity.

One apparent reason why lines are so closely drawn about Catholic charitable organizations is that the financial side of the question is always one of individual responsibility, and consequently it would be very difficult to differentiate when the matter of expense arises for consideration. This surely could be worked out with fair precision and with very little discontent, when the benefit derived from permanent co-operation is fully understood and appreciated. A wise man has said, "One must profit by one's failures." One great advantage of co-operation will be to learn not only by the success, but also by the mistakes of others. The realization of the need for expeditious co-operation will make a demand upon the intelligence of every agency which is active in Catholic charity. Then, indeed, the cry will be, "How can this best be accomplished to further definitely our general cause?"

The more attentively an object is studied and more entirely understood, the deeper becomes one's affection for it. Many times the discussion of a difficulty presents a different view point which can be appreciated with great benefit by those who are trying to be of service. The more *specialization* an organization does, the more value it is to other associations. Thus it has the inspiration of the *work* it is trying to do, and receives its impetus by fixing the attention of its workers upon this one point of interest. It is thus stimulated to work out in minute detail, every phase relating to its responsibility. All of this work can be maintained in its entirety without losing the identity of the original enterprise.

Misunderstanding should never occur among persons who appreciate one another and when associations stand welded together by the bond of perfect charity, prompted by the life and example of Jesus Christ, Himself, how can a misunderstanding arise?

There should be no desire on the part of one organization to accomplish more than another one which is directing an equally good work. The charity of today will tell its story to many generations if it is preserved in concise form.

Through the channels of co-operation, the charitable world is aided and assisted, and it is only by *knowing* the sources and the directions of those channels that the range of possibilities for further work appears. It seems very logical then to believe that a great deal of energy can thus be conserved. From the central position of a general office, the field could be watched, the weak places built up and the strong one made more secure.

The possibilities in this way seem unlimited for service, for comfort and consolation to those who are doing the actual work. The religious who are devoting their entire lives to the service of others, accomplish an overwhelming amount of good in a quiet and unpretentious way. Why not have it made possible for all of these agents to come together and in this way strengthen their own purposes and give great stimulus to the work of members of other communities?

Respect for the good work accomplished by another organization is the keynote of success in the common cause to aid and comfort the poor and unfortunate. In this way the very foundation of the work can be co-operative by developing a more charitably disposed state of mind, which is the logical outcome of understanding what the school or the hospital or the dispensary is trying to do for the person who needs its help. Every association is such an exponent of special organization that it is difficult to indicate any particular point or place where they might overlap.

A general bureau, serving Catholic charity agencies of the community in which it is established, would not need to exercise supervision over any institutions or organizations engaged in the work. It would be primarily a clearing house for all cases which would pass through the hands of the different charitable associations. In this way, every case could be illustrated from the view point of the various organizations, and the result would be a complete and satisfying picture. In order to maintain the enthusiasm of those devoted to the work, a certain amount of personal freedom is necessary, an independence, however, which must be coupled with the utmost respect for the opinions of those who have studied the cases most carefully.

A more perfect expression of opinion would be the logical result of more frequent interchange of ideas, and this should inaugurate a general spirit of helpfulness which would in consequence react upon the individuals engaged in the work of charitable endeavor.

An intensive study of the situation and of each opportunity, which presents itself, would necessarily demand expert treatment. For this reason it would seem wise to go outside of the field of volunteer workers. This does not mean in any way to exclude or to decry the magnificent and helpful work of the volunteer. It only indicates a way in which to use the volunteer professionally and as a trained worker. The paid or the professional worker cuts a path from a given point directly to an important opening in the situation and this, because his mind is trained and his ideas and sympathies are turned without distraction to the *business of solving* the difficulty in the most satisfactory way.

System does not mean the lack of charity, *method* does not mean less of a desire to be helpful, but they mean the conserving of all energy and the condensing of all interests which are vital to the cause. The criticism is often made that money applied in salaries, office rent and in the general endeavor to place a charitable organization upon a genuine efficiency basis means the loss of the real spirit of charity. As a matter of fact it has been proven that it is an investment which brings large returns in money saved and increased effectiveness.

Surely, then, with all this in mind, and a high spirit of charity developed, the field has been briefly surveyed and there is nothing left but a few ideas along constructive lines in the matter of co-operation.

The first step in a concerted movement would be to secure the approbation of ecclesiastical authorities upon whom responsibility for the larger interests of Church and souls rests. The field of charity is so definite a part of the work of the Church that the allied interests of the priests and of the active workers cannot be separated with good results. A group of Catholic city organizations could appoint members of their boards to serve on an executive committee. The mechanism could then be local within the limits of its active work, and the reports and processes of work done could be supervised and governed by this executive committee. Through sub-committees, the detailed work of each charitable agency could be made known, and in this way the usefulness of separate association and the closer relation of each local organization to the other would be emphatically demonstrated, possibly by the publication of an official organ of some kind.

The financial responsibility of this could easily be adjusted in some way to cover the greatest field with the least waste of money.

Too much stress cannot be laid on this civic co-operation because the greatest and most crying evils are in our great cities. And this co-operation and organization are most easily obtainable, because the workers all live in the same city and so, can become acquainted without difficulty and without expense; they labor for the same community, to eradicate or lessen divers evils from which its members are suffering. The Church in our large cities is wonderfully organized, we need only to use the parochial organization already existing as the basis for the complete organization and co-operation of charities. We are much pre-occupied, for instance, about the protection of our girls and young women who work down town or in the factory districts. These young people belong to parishes, the parishes have sodalities and other organizations which could bring them into touch with social centers that would greatly benefit them, such as the cafeterias established in the business district under the auspices of Catholic women.

Again, there is the question of bringing the various women's charitable organizations in a big city into co-operation with the St. Vincent de Paul Society. There is much the women may learn from the magnificent work of this society, and we think the St. Vincent de Paul men may learn something from the women. The women are willing; are the Vincentians ready for co-operation?

If a board of ecclesiastical authorities, and interested and responsible Catholic men and women created a corporate organization which should be *national* in its comprehension, local boards could be formed to cover the needs of local communities, and the different Catholic charities throughout the land could be affiliated through organizations in different dioceses and radiate from this central point.

Annual meetings could be held where reports should be made of the supervision of statistics and of the reports of many organizations which would be recognized and encouraged at these conferences.

There is no field of endeavor that would not develop beyond all belief; there is no point of contact where charitable assistance could not be greatly benefited, there could not be a more concise way of proving at what place there is overlapping of work; there would be no easier way of inculcating greater respect for the results obtained by other organizations, nor, yet, a more positive way of preserving the autonomy of each association.

A national conference, such as this, indicates breadth and depth and height of vision, and, when one views all things in the radiance which charity sheds, minor differences vanish. A spirit of co-operation is undoubtedly the solution of a problem which, after all, need not be so difficult.

CO-OPERATION AMONG ALL CHARITIES.

James Edward Hagerty.

So much has been written on co-operation among charities that it will be difficult to treat of this subject without discussing the obvious. Moreover, the subject has assumed such proportions that a thorough discussion of it within the limits of a brief paper is impossible.

In our larger cities the great number of charitable societies or agencies, and the great variety of purposes or aims represented by them, make co-operation imperative if efficiency is to be secured. In any city of considerable size there are many charities, both public and private, giving both outdoor and indoor relief. Of the private charities giving outdoor relief there are: (1) The religious charities represented in the parish and church relief work, the Society of St. Vincent de Paul and those represented by such organizations as the Salvation Army, Volunteers of America and the Union Missions; (2) the Medical Charities, such as District Nursing Associations, Societies for the Prevention of Tuberculosis, Diet Kitchens, etc.; (3) other charities such as humane societies and other organizations of a great variety of name formed to give relief to people in their homes. Of the private philanthropies of an institutional character there are hospitals, homes for the aged, homes for children, homes for the crippled, working girls' homes, day nurseries, settlements, etc. Nearly every American city of 100,000 inhabitants has more than twenty philanthropic agencies independent of the parishes or churches, and some of our larger cities have over 100 such agencies. Where many societies are doing the same kind of work, each working independent of the others, there is duplication of effort, waste of funds and pauperization of the poor. This is an era of organization and of co-operation in every channel of usefulness, and if we are to have the same degree of progress in philanthropy as in other fields we must have the same amount of organization and co-operation among charitable agencies as exists among other institutions.

The first society for organization charities was formed in London in 1869 under the name of the London Society for Organizing Charity. The planless and purposeless character of relief in the city at that time was responsible for the organization of this society. The first society of this character in the United States was established in the city of Buffalo in 1877. Since then over 200 societies have been established in the larger cities of the United States, and now the movement is being rapidly extended to many of the smaller American cities.

The fundamental objects of a charity organization society are threefold: (1) To systematize relief giving so as to avoid duplication of effort, and, as far as possible, to guarantee adequate aid to all in need; (2) to improve the efficiency of all charities by establishing high standards of helpfulness and aid; (3) to organize all philanthropies in a campaign for the removal of the social and industrial causes of poverty and crime, and for the establishment of a wholesome social and economic environment in our cities.

To accomplish these objects certain definite methods are employed with which we are all familiar. Relief is given only when full knowledge is obtained with reference to the needs of the applicant. Investigation first and relief afterward is a motto of the charity organization society. This principle is violated only in cases of imperative necessity such as where a delay in rendering aid would work a hardship to the applicants for aid. To do this work satisfactorily the charity organization society must employ a staff of trained investigators who have the ability to obtain the needed information and the judgment to recommend wisely what should be done.

The information obtained by the investigators is filed away on suitable cards in cabinets at the office of the society. This registration function is essential to every charity organization society, as it enables it to render its chief aid to other societies. Every well-organized charity society has thousands of records of families it has investigated, and other societies are invited to look over these records or to apply for information concerning any applicant for relief. The charity organization society stands ready also to advise with the representatives of other charities as to the best methods of handling cases.

The charity organization society came into existence not as a new relief-giving society, but to help other societies. However, in nearly every case it has abandoned in part its original purpose to the extent that it has become a relief-giving agency itself. The defenders of this policy claim that much of the emergency relief must be handled by the charity organization society itself. They claim also that their inability to control the policies of the different charities of a city makes relief-giving by them a necessity if the judgments of the investigators as to what should be done are observed.

The charity organization society does not furnish relief without the return of some service unless it is necessary to do so. The pauperization of the poor is to be avoided at almost any cost. If there are able-bodied members of the family, employment is secured for them if possible, and accounts are guaranteed by the society at stores until earnings are available for the payment of bills. If help must be given, relatives are first urged to do their duty in giving aid. If there are no relatives to give assistance, then the next society or group standing closest to those in distress and upon which the applicant has greatest claim for help is requested to come to the aid of the unfortunate. In pursuing this policy the parish or church is frequently called on to grant aid. The giving of assistance in such a way as to do least harm to the recipient is held constantly in mind, while at the same time an effort is made to stimulate the philanthropic impulse of the well-to-do so that the strong will help to bear the burdens of the weak.

By the use of its records and its insistence that aid should not be given without investigation, it eliminates impostors and conserves charitable funds for the worthy. By the same methods it prevents the duplication of relief, and by doing so it also promotes the welfare of the worthy poor.

The charity organization societies usually take the lead in the preventive campaigns for the elimination of the social and industrial causes of poverty, pauperism and crime. By its investigations and its extensive work with all forms of helplessness, it is perhaps in a better position than any other agency to appreciate the community forces which are taking away the opportunities from the weak. In many instances it has led in a campaign for better housing and building codes; it has carried on campaigns to improve sanitary conditions in the home and factory; it has labored for better health ordinances; it has established decent lodging quarters where the homeless need not be pauperized, but can render some service for what they get; in some cities it has also led the way for summer gardens and play-grounds for children. These are only typical of many of the activities of a preventive character in which charity organization societies have engaged.

While space is here given to charity organization principles, it was not the charity organization society that was a pioneer in advocating these principles or in applying them.* As early as 1526 the Spanish Theologian Vives wrote a work, "De Subventione Pauperum," in which we find stated practically all the principles now advocated by charity organization societies. In this work he recommended that "(1) a census be taken of the indigent; (2) that all who are able be compelled to work; (3) that authorities, if necessary, provide employment; and (4) that begging be prohibited." If these principles were put in practice today, much of the relief now given would be made unnecessary. "In 1531 the proposals of *Vives were embodied in a general law of the Emperor Charles V. with the proviso that the local authorities should have power to license certain persons to beg. The means of caring for distress under the new ordinances were to be provided by the hospitals and other foundations, and by voluntary contributions."

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*Catholic Encyclopedia, Article Charities, Vol. III, p. 602.

Many of these principles described as charitable organization society principles were also applied by Frederick Ozanam long before the first charity organization society was founded. It will thus be seen that Catholics have a prior claim to these principles and policies, and today they should be the most ardent advocates of them, claiming them as their own.

In many cities there is not the degree of co-operation between the Catholic charities and the charity organization society that should exist. Catholics sometimes feel that their own charities are self-sufficient; that there is no need of dependence upon or co-operation with any other charity. It is difficult to see how any society giving a large amount of relief to people in their homes can disregard the data collected on thousands of families by the charity organization society. If it does disregard this information, it will act unwisely in helping many people, and it will assist many who are aided by other societies without a knowledge of what the other societies are doing for them. The investigation which is so seriously objected to is nothing but a serious attempt to learn the real situation in order that help may be rendered wisely. A particular case of aid rendered in Columbus, Ohio, will illustrate my point. The president of the County Federation of Catholic Societies was notified of a case of destitution in one of the parishes of the city. He asked the Associated Charities to find out what might be done. The investigator found the family in a state of destitution, but learned that the cause of destitution was the loss of his job for the winter months by the bread-winner of the family. The Associated Charities placed the man at once in a position where he could earn two dollars a day, insured his accounts at a store, the family was relieved immediately, and from this time on the head of the household has supported his family. Was not this a far better way to help this family than to furnish it with food and fuel and take chances on pauperizing its members?

The charity organization society is thoroughly non-sectarian. It often has on its staff of visitors, in its office and on its directorate, Catholic, Protestant and Jew, all working together.

Although the charity organization societies deserve much credit for what they have done in securing a practical application of these principles and in getting many charities to work harmoniously, it is the conviction of the writer of this paper that the highest degree of co-operation

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*Loc. cit.

cannot be secured by a charity organization society. Instead of being an organization made up of representatives of the charities of a city, it is an independent charity organization society. As a voluntary society which is relatively expensive to maintain, it is a competitor of the other charities of a city in soliciting funds to maintain it. As it is a relief-giving organization, it is a competitor of the other charities of a city in that respect. In holding up high standards of relief work, its very existence is a standing criticism of many other charities, especially those giving outdoor relief, and for that reason many are hostile to it. As most of the charities of a community are voluntary organizations, there is no coercive force independent of public opinion compelling the maintenance of good standards where co-operation is necessary, and the public opinion of most of our communities is not sufficiently intelligent to maintain the standards of scientific charity. It sometimes seems that the only harmonious policy of most of the charities consists in their concerted efforts in attacking and in undermining the associated charities. Although the records of the charity organization societies are partially for the benefit of other societies, the latter often do not use them to any great extent and cannot be induced to use them as much as they should.

Two years ago the Associated Charities of Columbus, Ohio, appreciating its shortcomings in some of these respects to do what such a society should do for the charities of such a city, invited Mr. Francis H. McLean, the Feld Secretary of the Russell Sage Foundation, to come to Columbus and to make a survey of the work of the various charities and recommend what should be done to secure better co-operation. The Committee on Charities and Corrections of the Chamber of Commerce had already made an extensive study of the charities of the city, and it was chiefly upon this investigation that Mr. McLean made his report. As Columbus is typical of most American cities, both with reference to its charity organization society and to a lack of a high degree of co-ordination and co-operation among its charities, the plan adopted there will be given in some detail, because it is believed that this plan is workable in most of our communities and that it will secure that degree of co-operation, harmony and efficiency among the various charities which the founders of the charity organization societies contemplated and which their societies failed to accomplish.

The plan proposed by Mr. McLean was adopted in its essential features. It provided for a form of federation by which the united social forces of the city could serve as an advisory committee to all the charity agencies of the city, and also carry on an active campaign for social betterment in city and State. The Associated Charities of the city was to act as the agent of the society without compensation.

A permanent organization was effected December 28, 1910, under the name of the Central Philanthropic Council of Columbus. The organization is composed of two representatives of each of the affiliating societies and as many individual members as the Council may from time to time choose to elect.

The objects of the Central Philanthropic Council are stated as follows:

"(a) That of affording an avenue for the working out of a complete understanding between societies whose fields of work touch and to further co-operation and to prevent duplication of effort, and to reach such common agreements as would meet the approval of the boards of directors of the different societies involved.

(b) To serve as an expert advisory council in considering and in making suggestions only regarding new work undertaken by any of the existing organizations in the city, or increasing the efficiency of the work already being done.

(c) To consider, upon presentation of accurate data, any specific needs of the city, and make recommendations as to the undertaking of some new work which is required to meet these needs by one society or several societies jointly, or by a new organization if required.

(d) If, however, the needs as represented require action on the part of public authorities, then the Central Council may memorialize such authorities directly, or may seek the support of the boards of directors of the different organizations in doing so.

(e) It shall in every way possible use its influence to encourage the right development of the right agencies at the right time and the adoption of right methods. Its secretary or agent shall gradually work out a social chart which will indicate the needs now revealed, those which will be revealed later, and how in part or in whole they have been or may be satisfied.

(f) In every way possible to further the education of public opinion for both city and State reforms which will give efficiency to public work and public institutions.

(g) The Central Council will also serve for the simple presentation of the work of the different societies by its practical workers, so that other workers may have more intimate knowledge of their work."

Regular meetings of the Council are held once a month, each meeting lasting two hours. Special meetings are held upon call of the president. These meetings are conferences on philanthropic and social questions which are considered to be of most importance at the time. All new matters pertaining to social and philanthropic development of the city are referred to the Central Philanthropic Council. As this body represents practically all the charitable and philanthropic agencies of the city, it has become the one powerful agency in the city in molding public sentiment on social and philanthropic subjects.

Aside from the executive committee, committees are created from time to time on motion of the Council. Each committee is given some subject to investigate, and it is required to report its investigations to the Council and if possible make recommendations for action. Committees are then frequently directed to use their influence to accomplish results in conformity with their recommendations. Committees have been appointed on Social Survey, Child Welfare, Prisons, Immigration, Hospitals, Vocational Guidance, Medical Examination of School Children, Prevention of Tuberculosis, General Registration Bureaus, etc., etc.

Although the Central Philanthropic Council has been holding its sessions but one and one-half years, the following are some of the results accomplished: Societies which were somewhat antagonistic heretofore have come to understand each other better, there is a greater sympathy of interest between them, and there is much less duplication of work. As a result of the conferences the standards of most of the societies have been raised. The reports of the committees, aside from the direct results accomplished which cannot be enumerated here, have given the members of the Council a broader point of view and a clearer insight into the problems of the city.

But two specific results will be enumerated. Owing to an error with reference to the interpretation of the law, the County Commissioners failed to make an adequate appropriation to keep the Juvenile Court open throughout the year, and it was consequently closed. A meeting of the Central Philanthropic Council was called and representatives of the court and other public authorities were called on for reports. The conference led to a better understanding between the public officers themselves and between them and the representatives of the charities; a committee was appointed to devise ways and means, our excellent and efficient Juvenile Court was immediately opened, and it will undoubtedly remain in operation.

Reference has already been made to the failure of the charities to co-operate as they should with the Associated Charities. Last fall a committee of the Council was appointed to devise ways and means of securing more thorough co-operation of the various charities with reference to registration. As a result of the report of this committee the Registration Bureau was established, which provides for a simple method of reporting cases of the various charities and their registration by the Associated Charities, and a report of the latter to each of the former societies the day after their reports are received, showing what societies were interested in their cases and when they were interested in them. This system enables each society to act with greater wisdom in helping those who call on it for assistance.

I cannot conclude this discussion on co-operation among all charities without urging that Catholics take a more active interest in secular as well as Catholic charities and philanthropies. Especially since emphasis is now placed upon preventive philanthropy, those engaged in organized movements of social service and social reform, whether Catholic or secular, are doing the great work in our communities in uplifting the masses, in establishing the principles of social justice, and in developing a wholesome public sentiment which will eliminate class hatred and class strife. In these movements, as well as in every great civic, social and industrial movement, the laymen and the clergy of the church should take a conspicuous part. This is important for various reasons: (1) In a democracy much depends on voluntary associations, as they are often the forces that mold public sentiment, place laws on the statute books and determine in a considerable measure the course of events; (2) in working with these various associations we can be more influential in conserving and in promoting the interests of the church. Our church agencies may be protected from adverse legislation on philanthropic, educational and religious matters. (3) There is needed a vigorous campaign to promote the welfare of our various communities as well as our country in purifying politics, in promoting health, in preventing disease, in eliminating poverty, in uplifting the masses and in advancing the ends of social justice. Some of these campaigns should include all classes without regard to religion, race or color. In all these movements representative Catholic laymen should have a conspicuous part.

Prominent Catholics are members of the National Conference of Charities and Correction and have conspicuous places on its programs. Catholic laymen and the clergy should take the same interest in the various State conferences of charities and corrections. If representatives of our diocesan charities were to attend these State conferences, the leaders in Catholic charities would be made familiar with all of our charities, and they could better adapt their work to the present needs of the States. Moreover, at these conferences public sentiment is often created which places laws having to do with public and private charities on the statute books. For this reason, too, prominent Catholics representing the religious and secular charities should take part in these conferences and use their influence in making the laws of our States governing philanthropic interests.

THE PAROCHIAL SCHOOLS AND CO-OPERATION WITH CHARITIES.

REV. JOSEPH F. SMITH.

THE FIELD.

There are in the United States, according to the Catholic Directory of 1912, 5,119 parochial schools, attended by 1,333,786 children. There are 229 academies for boys, 701 for girls and a vast number of institutions for orphans and other dependent children. So that, according to the same official source, it may safely be assumed that about 1,540,049 children, boys and girls, are being educated under Catholic auspices and control in this, our country. These figures mean that in schools erected, owned and managed by us, we are training for God and country one-eleventh of all the children in the land.

THE RESPONSIBILITY ASSUMED.

The Catholic Church by establishing this vast separate system of education has assumed a weighty and pressing responsibility. Our schools are bound by law, by charity and by justice to give the children committed to our care an education at least equal to that imparted elsewhere. The buildings must be suitable for their purpose, modern, fire-proof in their construction, hygienic and in every detail health protecting for the children. Our teachers must co-operate with and obey every law regarding the branches to be taught, compulsory attendance, truancy and child-labor.

THE OPPORTUNITY OFFERED.

The opportunity for religious, educational and social work thus presented in so extensive a system is widespread and seemingly boundless. Opportunity and responsibility are herein so intertwined and intimately connected that they are practically correlative terms. For this mighty fabric is wholly concerned about the child, the future men and the future women in the family, in the Church and in the state. Never perhaps in the rolling of time has there been so much study of the child, so much concern for his present and his future welfare. "The greatest religious fact in the United States today is the Catholic School System, maintained without any aid except from the people who love it." So wrote the present Archbishop Spalding, and a judge in a western city has declared our sacrifices for Christian education to be one of the greatest acts of heroism of modern times. Our opportunity lies in the fact that we have these children under our care for the better part of their wakeful day, and that we may mould them as we wish, teach them what we wish, train their characters as we will and prepare them for complete living in this world and in the next.

SCHOOLS ARE NOT ISOLATED.

No school can be merely a place for training in religion and for the acquisition of knowledge. Strange to say, the school is regaining the place and the heritage which were its distinguishing features in medieval times. It must influence every phase and activity of the child's life; it must reach the home, the street and the play-ground. It must act as a conservator of all that is best in childhood and ward off from it all threatening ills of soul and body.

SCHOOLS MUST CO-OPERATE.

The school must be concerned about the entire child, its religious, moral, intellectual and physical well being. The school cannot of itself sufficiently guard all these heaven-sent inheritances of the child; therefore it must enlist the help, the sympathy, the co-operation of outside agencies. The scope of the school has been widened; it must teach not only religious and secular branches, but it must also teach right rules of living; prepare the child for earning its living and guide it toward its proper calling in life.

PROVINCE OF THE TEACHER.

Just as the scope of the school has been widened, so the province and the responsibility of the teacher. In addition to teaching the requisite branches, the teacher is nowadays expected to study the child, his virtues, his faults, his tendencies; his home, his play and his occupations; his physical well being, his structure, his breathing, his posture, his senses and possible defects in all these. This is the "age of the child," and the teacher cannot be deaf to the cries of progress in this respect.

THE SCHOOL AND CHARITY.

The school has an intimate connection and relation with all charity work. We are still in a formative state in this country. The family and the home are not yet just what they should be. The school houses the child of the well-ordered and the disorganized family. It has at once to cure the present moral, social, physical and educational ills of the child and at the same time fortify him against the possible disasters of the coming years. The present object of charitable aid was at one time a child in the school. Proper preparation and efficient instruction in the school should in the future lessen the number of dependent upon their charitable brethren. Poverty we will always have with us, but it can be lessened by the influence of the school. It is in many cases caused by lack of thrift, lack of initiative, lack of industry and efficiency and by lack of temperance. Thrift, initiative, industry, efficiency and temperance are virtues that can and must be taught in the school. The school then can be both curative of the present and preventive of the future in its influence, and, therefore, I say the school has an intimate connection and close relation with all charity work.

THE TEACHER AND CHARITY WORK.

Too much, however, must not be expected of the teacher. Nowadays an overcrowded and absurd curriculum calls for other things besides the three "R's." In fact, these fundamental branches have received scant treatment in recent years, though a sane public opinion is recalling them to their own. The Catholic religious teacher has his own personal sanctification to look after, and this is most important, for it gives a spiritual basis for his work which is indispensable in the formation of the perfect teacher. He must enforce discipline, teach, keep records, and after class spend hours in the preparation of the next day's work. In co-operating then with charity work, he needs the active and helpful co-operation of the charity worker. This need of outside agencies is recognized in public as well as in parochial schools.

WHAT CAN BE DONE.

The work of the school has become so complex that too much additional work must not be thrust upon the teacher. Still there is much that the teacher can do himself and much that he can discover and point out for other agencies to accomplish.

In the first place, our schools can lay a supernatural foundation for all curative and preventive charitable work for the children, so that even now work for one's fellows may not be, as it is in so many cases, merely philanthropical and professional, but Christian and therefore Christ-like. Ethical talks based on this foundation of religion will have a deeper and more lasting influence. There is not, I believe, enough of these ethical talks in our schools. By this I mean bringing religion into practical effect upon the every-day life of the child. Again, the schools must train for efficiency, so that the child may consider labor honorable and early determine to earn his living and not be a burden upon society.

The school must reach out to the home of the present and of the future. Of the present by studying the child's home environment, whether it be poor, thrifty, well ordered, clean and happy. This can be done through visitation. This is not always practical, and here the co-operation of the St. Vincent de Paul Society and its Ladies' Auxiliaries should be sought.

Much good can be done by the holding of Mothers' or Parents' meetings. Parents are deeply interested in the school and are eager to visit and see the school and the classroom in operation. An up-to-date principal and teacher can work wonders to the home, to the school and to the child through such meetings. A complete understanding between all three is established. Meeting the child's parents or a visitation of its home has never failed to revolutionize the teacher's feelings and opinions.

The school must look after the health of the child. The well-trained and sympathetic teacher will easily notice physical defects in his pupils. He can detect at once deafness, defective vision, faulty breathing and other physical defects which should be reported to the medical inspector and remedied at home or by a hospital clinic. It will help much to impress upon the child and parent that the body is the temple of the soul.

The school must prevent truancy and reform the truant that exists. The causes of truancy must be studied and remedies applied. The school and its studies must be made attractive; the teacher must be sympathetic and honorable and the backward and defective child's special help. He must also strive to keep the child in school until he has completed the eighth grade; to watch any retardation so that children may not be overage for their grades and thus be tempted to leave at the working age. Truancy, retardation and early leaving of school are prolific causes of the large number of pupils that crowd the Children's Court.

The school can, through its care and study of its children, detect those who are poor and needy and report such cases to Catholic charitable organizations. Finally, the school can prepare future Ozanams and Vincent de Pauls and men and women Vincentians by giving during the last year of the school life of the child, talks on true charity and its workers, on personal service for Christ's sake and by an occasional essay on these and kindred topics.

WHAT IS BEING DONE.

It goes without saying that, having assumed this tremendous responsibility, we are discharging it to the best of our ability. The opportunity afforded us in our vast system of schools is not being neglected. More would be wrought for the welfare of our little ones had we the financial aid and if we sought and obtained the right sort of co-operation.

In the first place, our schools throughout the land are imparting an education at least equal to that given elsewhere. Public examinations and the results in every State of the Union have demonstrated this beyond any doubt or cavil. It is a fact long since placed emphatically beyond the pale of controversy. We excel all other schools and institutions that attempt to train God's little ones in this, that ours is the only school system that teaches the child to honor his Maker and respect the rights of others. Through the teaching of religion the Catholic schools are giving a supernatural basis for charity work, so that everywhere Christ-like personal service is the badge of our workers, that with them charity is a virtue, not a profession, and the reward is the approval of Christ and not the pay or the applause of men. The presence of that teaching in the school is the greatest and highest act of charity, philanthropy, social service, patriotism or anything else that you may call it, towards the children of this country, and its absence from the school, no matter how well defended by force of circumstance or expediency, is ingratitude towards our Maker, a crime against childhood and moral, social, intellectual, economic and racial suicide on the part of our beloved country. Sex hygiene, eugenics and all the other attendant fads are only miserable expedients to atone for the absence of religion in the school.

The schools are caring for the physical well being of the child. The new buildings are striking in architecture, fireproof in construction and hygienic in every detail. We have reached that state of improvement where old buildings are giving way to new. In my immediate district all the parochial schools are of recent construction, while the others are old. The ventilation, drinking apparatus and all the sanitary arrangements are the best and most modern. Over thirty schools have roof play-grounds and as many more outdoor play-grounds. Our principals and teachers appreciate and invite medical inspection of our schools and of our children. The physician and the nurse are regarded as an integral and necessary part of the nation's life. In this, as in the case of the attendance officers, the attention paid to us is secondary to that lavished on the public schools. Every year, when the appropriation begins to dwindle, there is a move made to deprive our schools of the physician and the nurse until the new budget is passed. Things have come to a pretty pass when the Health Board of a great city is even tempted to consider that the health of a Catholic school child is of less concern to the State than that of any other child.

We are not obtaining sufficient medical attention, nor do I think that our principals and teachers study sufficiently the obvious physical defects in school children. Still, much is being done in this respect. Defective vision, decaying teeth, improper breathing, incorrect posture, are easily discernible, and are in most cases reported to the physician. A proper amount of physical culture is also given in our schools, play is being organized and co-operation is extended in the fight against the white plague.

Visitation of the homes of the children is of immense importance. I imagine it is not done as frequently as it used to be. There are too many demands nowadays upon the teacher. Here is an instance in which the charity worker can be of great help to the school.

It is important that children should attend school every day and punctually every day. Some schools have flags or other prizes for the classes with the highest percentage of attendance. Some schools have no truants; others have more than their share. Many principals in the defect of sufficient attention from the attendance officer, employ the services of the St. Vincent de Paul Society and the Ladies' Auxiliary and the college or High School boys of the parish.

The school does something to train the girl who is to be the future home-maker. The influence of the various Sisterhoods in this respect is beyond measure. Sewing is taught to every schoolgirl in our diocese. I hope the day will come when every graduate will wear a plain dress of her own making on graduation day.

I doubt if it be necessary to teach cooking in the schools. I am of the opinion that talks on the subject, together with observation at home, will be sufficient.

Relief work also finds its place in the school, perhaps not as extensively as it should. Every school has its pathetic, beautiful secrets of this kind. Sisters and Brothers often ask donations from their relations and friends for their pupils. Last Christmas the principal of one of our schools appealed to her pupils for aid. Sixty-three families received a substantial Christmas dinner. Moreover, many of these families were suggested by the children. This same principal supplies shoes to needy children through the signed blank orders of the St. Vincent de Paul Society. And so I might go on describing how Brothers and Sisters help their pupils, obtain positions for them, watch them and advise them in their after years and have given vocational guidance long before their holy efforts became dignified with the name.

WHAT ABOUT CO-OPERATION WITH CHARITY WORK?

The teacher and the charity worker must understand the other. Each one has his own viewpoint. One has much to learn from the other. Where there is mutual understanding of the other's duties, possibilities and their limit, good will and good work follow. The school is often criticised because too much is expected of it. The teachers are working at the highest tension. Were I to read a list of the studies in the curriculum as now constituted, you would gasp and perhaps be content that you have escaped it all. The school needs the charity social worker and the latter needs the school. With both working together, a better condition of society will result; the ills of the present home will be cured to some extent, the defects of the future home will be anticipated and warded off.

Great is our responsibility, great is our opportunity. We have these 1,500,000 children under our immediate control; we may train them as we wish, teach them as we will. With the teacher dividing her knowledge, sympathy and work with the charity worker, and the latter freely giving of her experience, charity and social science to the teacher, the school will reach a higher state of perfection, children will be better equipped for life, the home will be more and more like John Howard Payne wished it to be; poverty will not indeed be eliminated, but will be lessened; our beloved land will have better, nobler citizens, the Church more devoted adherents, and finally the glorious mansions of the Heavenly Father more numerous occupants for eternity.

Adjourned.

PART II

Proceedings in Section Meetings

FIRST MEETING OF THE COMMITTEE ON NEEDY FAMILIES.

MONDAY, SEPTEMBER 23, 9:30 A. M.

Mr. Robert Biggs presiding.

The Chairman called the meeting to order at 9:30 a. m.

THE CHAIRMAN. Ladies and Gentlemen: Before I read my paper, I should like to say that I appreciate very much the honor that has been conferred upon me in making me the Chairman of this important section. I do not appropriate it as a personal honor at all; I feel that it is a sort of composite honor that has been conferred upon the ladies and gentlemen of Baltimore who have been working so indefatigably in the interest of Catholic charity. Without further preface, we may enter upon the work of this morning.

THE TRAINED WORKER.

ROBERT BIGGS.

Two years ago, speaking from this platform, I made an earnest appeal for two things in our work—one was for a conception of charity which should find its expression in a careful study of the real needs of the family and in a full, complete and adequate relief of those needs; the other was that Catholic men and women should not content themselves with remedial work, but should take an active, earnest interest in preventive measures, and should be alive to the fact that a large percentage of the poverty and misery about us is preventable. It has its origin in economic, social or industrial conditions which are inherently wrong, but against which the poor are powerless to protect themselves. There is therefore, a very sacred duty resting upon us to throw our power into the unequal conflict on the side of the weak and oppressed against the power of the unscrupulous strong who habitually exploit for their own gain the needs of their less fortunate neighbors.

Today I not only reiterate those appeals, but I shall endeavor to show that our work to be effective in these wider and more important fields requires the guidance and service of trained workers who not only know the needs but have the knowledge necessary to study causes and to marshal forces so as to effect the remedy. In reaching this conclusion I would not, could not, bring myself to find fault with or to disparage in any way those acts of charity which, in the past, have sprung, and at present, spring so spontaneously from the hearts of noble men and women who steal the time from busy lives to go about ministering with Christlike love and sympathy to those in distress. However, I believe that there are social movements which affect whole classes of people, and problems, the solution of which requires not only organization and co-operation, but a special knowledge of those causes which are continually operating to produce dependency, and agencies which advanced thought and effort are devising to counteract and remedy them.

The conclusions which I shall seek to demonstrate are:

First. That in this great country of ours, which is a land of opportunity, there is no occasion for need in a normal family—normal morally and mentally—except as a result of acute or economic causes which are beyond the control of the family.

Second. That in sub-normal families—sub-normal, viewed either from moral or mental standards—where but little or no co-operation can be had from the parents, it is possible, by saving the children, to save the future from like families if a fair chance for normal development is given to them.

Third. That the ordinary laws of self-preservation dictate that the charitable agencies of today should study the problem of poverty and dependency fearlessly and intelligently, so as, if possible, to rescue posterity from the burden of illiteracy, vice and dependency from which we are suffering.

Fourth. That to get these results we must have trained, resourceful and devoted men and women as our leaders in the work.

A friend of mine, after a recent visit to Europe, discussed with me, not long since, our efforts in Baltimore to organize our charitable agencies. He said to me, "I like you, but I do not believe in you or your methods." Then he continued, "When I went to church in Italy the way on either side was lined with beggars and I could place my alms in their hands and receive their thanks and blessings, and it warmed my heart, and I felt that I was serving Christ in serving His poor." Now if there are any here present this morning who hold my friend's view of charity, all that I may say on behalf of trained agencies may be said in vain, but I am going to maintain, nevertheless, that the beggars should not have been there, and the fact that they were there was proof of a deep-seated social ulcer for the cure of which every civic and social force in the community should be enlisted.

I do not believe that there is anyone in this room who will not agree with me that in this country the normal family, except in cases of acute trouble resulting from sickness, accident or death, is able to sustain itself in a fairly comfortable condition and rear its children to be self-reliant men and women if it is protected from unjust and oppressive economic conditions. As to such families, therefore, our work may be said to concern not any particular family, but all families in that great class where economies must continually be practised in order to maintain independence. Here our work is clearly one not of material relief for any particular family, but one of wise foresight and vigilant effort to prevent conditions which cause and foster poverty and dependency.

I shall illustrate presently some of these causes and the character of problems presented by them, but I must speak for a moment of the sub-normal family, where material help is needed and where conditions are clearly traceable to the ignorance, improvidence, intemperance or vicious habits of the parents. Do not imagine, however, that the problem is simple because the immediate, proximate cause of the trouble is manifest, for I do not hesitate to say that the problems presented by the sub-normal family are often as perplexing and as difficult of a wise solution as are the economic problems confronting the normal families of which I have just been speaking.

Before touching upon these difficulties, however, I wish to speak of what I call the economic side of the problem of dependency. Be the cause what it may, you must bear in mind that each family is one of the social units which along with other units, normal and sub-normal, constitutes society, and it is an economic fact that the existence of these sub-normal units, whether they be the hobo or the family in which the bread-winner is a drunkard, or the mother a helpless, improvident housewife, causes one of the greatest drains on organized society. Let me illustrate: In the City of Baltimore the cost of maintaining the Department of Charities in 1911 was $454,684.00. If to this sum raised by direct taxation were added the money expended by the Federated Charities, the Henry Watson Aid Society, the St. Vincent de Paul Society and the Federated Jewish Charities, to mention only our largest organizations, we should have a sum far in excess of the amount required to maintain the entire public school system of the city, and this result does not take into account the enormous contributions made through the churches and the Catholic institutions which are supported in part by State appropriations and in part by the private contributions of the charitable. I ask your careful consideration of these startling figures, not only from the standpoint of a tax on the provident, but because they demonstrate the importance of the problem and justify the inquiry whether we are doing our best to meet the situation or whether we are regarding the whole question passively, trusting to time and evolution and to the activities of others to solve it for us. Now let me tell you right here that it will not hurt us to be frank among ourselves; if we depart from this Conference feeling that we have done and are doing our whole duty, well and good; but if as the result of our examination of conscience we feel that we are like the child endeavoring to stop a leak in the dam by piling sand against the outside instead of attacking the leak at its deep-seated origin inside, then let us take up the work courageously, realizing that in the Church we have not only the greatest incentives for the development of virile, progressive workers, but the most potent influence which the world has ever found to bring back hope into broken, shattered lives.

Having shown you the magnitude and importance of the problem let me illustrate some of the causes outside of the family and beyond the control of it, but, nevertheless, tending to reduce it to dependency, and some of the conditions most frequently found in families which have become dependent and I shall then ask you to say frankly whether we may make our equipment stronger and more effective by employing the services of those specially trained for social work.

In our city two years ago, an epidemic of typhoid fever broke out in one of our mill districts. As a direct result of that epidemic, four normal and theretofore self-sustaining families found their resources exhausted by reason of long illness and were forced to seek the aid of the St. Vincent de Paul Society for varying periods. One of them in which the breadwinner died is still on the relief roll. This epidemic of typhoid was traced to bad milk—the bad supply was localized in one unsanitary dairy.

The trouble was remedied at once, but it was remedied after the catastrophe. Do you not see that society failed to protect itself from a manifest danger when it failed to protect its weaker units from conditions producing dependency? In the same class of civic-social questions we have questions of unsanitary housing, questions of child labor, questions of social movements tending to corrupt the young and the old, questions of dangerous occupations with inadequate safety devices, and scores of others; but one more illustration must suffice. Everyone in this audience who has given the slightest thought to the question, knows that we are living under artificial economic conditions, the direct results of which have been that wealth greater than the world has ever known is held in the hands of a few; that power almost autocratic is usurped by a selfish oligarchy; that the cost of living has been advanced; that in a thousand gatherings over this great land men mutter their discontent; false leaders have arisen and false doctrines are taught, and socialism is spreading, and that as the struggle for existence grows keener, the weaker units in the world go down and their families go down with them. Have we not some great compelling duty in the face of all this? Leo XIII in his famous encyclical, gave to the world the guiding principles which should apply to all these questions, but laws and encyclicals are not self-executing. Who is to study them, who is to work out their application, who are to be our leaders?

I have shown you the economic magnitude of the problem of dependency and I feel that the illustrations which I have given of the causes producing it, all of which are familiar to those engaged in this work, will convince you that in dealing with them we must have men and women trained in the work; and I ask, do you not see that to give a coin to the beggar on the church step is an elementary act requiring neither thought nor care, but the question of dealing with the real causes lying back of dependency and producing, fostering or tolerating it, are questions requiring investigation, thought, knowledge, time and the care of someone who knows how to investigate and what to do after he has investigated?

At this point let us look at the home of the so-called "unworthy poor," the sub-normal family. Indeed, it is often only a name to describe a result, a normal family made sub-normal by the very agencies of which we have been speaking, where the income is always meager and uncertain; where the husband drinks or is irregular in his habits; where the wife is ignorant, helpless and spiritless; where the children are born and reared in close proximity to their foster mother, the street or the dump, and where conditions only too often are allowed to go on until the neighborhood rebels and forces action on the part of some of our societies. Think you the problems are simple? If it is the usual family of the type I have pictured, it will be found not only that the man drinks, but that little by little all sense of pride has slipped away and the fact that his home is cheerless and that his children are often cold and hungry affects him little or not at all; it will be found that the mother is either a termagant whose temper and tongue are the terror of the neighborhood or a broken, dispirited woman with all sense of womanliness numbed by years of coarseness and brutality; it will be found that one child has incipient tuberculosis, another or others will have adenoids and bad tonsils, another will have bad eyes, all will have bad teeth, all will be underfed and anaemic; all of these children swear and lie, some of them have already learned secret vices and are as dangerous to other children as lepers. This is no suppositious family, we have dealt with scores of them in Baltimore, and it may or may not surprise you, but I can assure you that there are hundreds of such families in every one of the large cities from which you come. They are the typical "no good" families, the families reached with great difficulty, if at all, by the churches and by many of the societies, and yet I do not hesitate to say that these families are ulcers in the social body, and like ulcers in the human body scatter poison far and wide through the whole system. And the circle will widen until, as in some of the older nations, we shall see both the physical and the mental standards of our people decline, for it is a fact only too well known that if these anaemic, underfed children are let alone they will grow into dissipated, mentally and physically unsound men and women, will marry others of their kind and will inflict upon posterity, their broods of mentally unsound, physically unfit children.

Have I overstated the importance of the problems? All that I have said, and more, is splendidly summarized by Bishop Ketteler when he says:

"If we wish to know our age we must endeavor to fathom the social question. The man who understands that knows his age. The man who does not understand it finds the present and the future an enigma."

I shall ask you now to consider what is the full measure of our duty, of our responsibility, and shall call your attention to what I consider the most important phase of our work. By analogy, I shall use medical terms and shall speak of the diagnosis and treatment of families coming to us for help. If a member of our own family becomes sick, we call in a trained physician who questions the patient and the family, groups symptoms, makes his diagnosis and gives his prescription; from the time he comes into the house he carries with him the full measure of responsibility for the safety of his patient. Should we not in like manner, when a family in need appeals to us for help, realize the full measure of our responsibility? Should we not realize that before we can give intelligent help we must know what is the real cause of the breakdown? Clearly, therefore, our visitor must have the time free from the distractions incident to his own business or occupation and should have the training necessary to enable him to look behind the apparent cause and find the real cause or causes of the trouble. Father Plater, in speaking of the work of St. Vincent de Paul, says:

"He sought deep down for the causes of poverty and strove to remove them. He summoned all the best knowledge of his time to concert measures for their removal. He was not content to pick up the pieces. He strove to prevent social breakage."

Dr. Cabot, in an able paper entitled "Diagnosis and Treatment," says: "In many, if in not the most of these cases, there is no financial or economic question at issue. The problems are mental and moral." Then he continues: "As I watch the * * * work of experts in this field, I feel, as in other instances that the task is chiefly one of delicate and difficult * * * diagnosis and * * * treatment. To the expert * * * worker an application for relief comes as a complaint of pain does to a physician. It is a symptom of deeper defects. Poverty is to social work as pain is to medical work. It may or may not need treatment, but thorough diagnosis is the first necessity. To find out whether it is discouragement, unforseeable misfortunes, arrogance, conceit, forgetfulness * * * congenital degeneracy or some other cause that is back of the financial breakdown, this is what I see these experts busy about. Then they ask: "What sound life, what untainted character is left, and what is the best that can be made of it? What influences can be brought to bear upon the paralyzed will, the spasmodic and ungoverned energies, the darkened and narrowed mental horizon?"

It seems to me that in this one sentence Dr. Cabot has outlined the method of meeting the responsibility which we take up when we undertake to minister to our dependent families, and you will readily see from the conditions so frequently found in the family that the worker should know something of hygiene, of housekeeping, of law, of medicine and, finally, of all the various existing agencies, State, city and private, which have been established for the treatment of all of the physical and mental defects which his diagnosis has revealed.

Is this asking too much of our leaders in the work? I said a moment ago that our holy religion is and must ever be the great incentive in the work, and when we realize that as the social horizon in a family narrows, as the family drops in the social scale, it loses, little by little, its church connection, and parents and children become little better spiritually than barbarians; and when I tell you that in every large city there are hundreds of such families who have lost their church connections, where the children, our children, precious in the sight of Christ, are lost to Him, will any here doubt that it is the work of our Divine Master to go out after them, to plan for them and to make them again normal units in God's designs for His children?

Carlyle says: "Of the things which man can do or make here below, by far the most momentous, wonderful and worthy, are the things we call books." I say that to bring back into the life of a wayward child, a knowledge of Christ and of His infinite and tender love, is more valuable than all the books of poets and of sages, and is worthy of the consecrated thought and wisdom of our laymen and of the daily supplications of priest and of religious.

Dr. Lyman Abbott has said: "God has made the world not for a few privileged classes rich and strong and wise, but for all His children, and His kingdom will not come until all His children will have something like a fair chance to make of themselves what they can in the world and to have some share in its joys and in its prosperity;" but man's ambitions and man's passions are titanic forces in this world, and while we need the steadying influence of the Church teaching prayer and patience, we need, too, a Bishop Ketteler to strike the rock of Catholic apathy and to enkindle among men and women of intelligence some of the Crusader spirit which he enkindled in Germany; we need men and women who will bring to the work not only the gentleness of a ministering angel, but the knowledge and the skill of the trained surgeon.

In conclusion I maintain that Catholic social work cannot be carried on along broad, progressive lines with our present organizations, and I urge that there be established in every large city a central bureau in charge of a trained worker; that in each parish or group of parishes, according to the local needs, we have parish visitors, trained in the work, and that around this organization of trained workers be grouped our present volunteer forces. There is no question in my mind that a working force so organized will give to the Church a power and an influence in social work which she does not now possess.*

DISCUSSION.

FATHER LYNCH: After a conversation last night with your very learned lecturer, Dr. Flick, I feel that I may add something to this discussion—nothing new, but something to set your thoughts in the proper direction. That celebrated priest whose work among the poor was of no avail, had evidently exercised his efforts in the wrong direction. He began to deal with the families after they were ruined. The real solution is to get to them before they become chronic cases. The Lord told us to go out and seek the lost sheep, but we wait for them to come to us, and that is where the mistake lies. We need to apply our energies in a practical way. The problem is coming up in New York under the guidance of the eminent Cardinal who presides over our spiritual welfare, and he has determined to go into the homes through trained workers, if possible, but not excluding the volunteers. Of course, the volunteers are not set aside. Their burden is made lighter. You cannot ask a man or a woman with home cares and personal responsibilities, to go and do this work persistently and consistently all the time. They probably feel claims on their time at home. But when you pay a man or a woman to do this work, then you can say "Why did you not do it?" and if the reply is "I have not been able to do it," then you can say, "Well, if you are not able to do it, we will get someone else who is able."

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*After debate, it was voted that all papers be read before any discussion take place. However, for the sake of convenience, the text of the discussion is inserted immediately after the text of the papers.

That means making a business proposition out of this matter of saving souls. I am perfectly confident that unless we do it in that way, we are not going to be successful. Some of our prominent priests in New York follow this plan; a prominent gentleman here present established it in his parish. Our Auxiliary Bishop in New York has two parish visitors investigating such matters and going into the homes of these families to ascertain the exact condition of affairs. Now, that is the question before us. It is a practical matter of going into the homes and finding out the conditions before they become so serious as to shame us. The country is overrun with crime. Are we equipped to meet it with volunteer service? Maybe the title "Paid Workers" sounds strange to the Catholic. If it be pagan, christianize it; put the work under the parish priest and I will guarantee there will be no paganism in that. Now, that is simply going back and using the best methods and instruments we have.

In my judgment the gentleman who got no results from his work among the poor, should have gone into the homes and sought the lost sheep before they were forced on him.

Mrs. Roberts: I am not a trained or a paid worker, I must speak about myself, because I cannot explain my aims. I came into the work of going into the slums, because I believed that the remoteness and aloofness of the aristocratic woman who comes as a friendly visitor to a poor family, puts them on their guard; makes them hypocrites, and fails to beget confidence. The problem is one of getting into close touch with your people. I happen to be in circumstances where I can afford to give my time, and furthermore I have certain mental joy in solving some of these problems, which amply repays me. I am convinced of the desirability of the payment of those experienced workers who can thereby bring high grade service to the work, but might otherwise be prevented from doing so. I think we are quibbling with terms when we spend much time over the question of who pays us. I receive my pay from the satisfaction which I derive in solving these problems in my own way. The religious are housed and are clothed and do receive contributions with which to do their work. The layman does not receive that. I think if we do not overpay them and do not run into fads, we will probably get the specialist or the expert. In my experience on Christie Street, which, I suppose, is the worst street in New York City, I think I have been able, by going there and living a normal life as a laywoman, to do a great deal of good, and I have done some detective work, too. For a long time there were a number of fires which were started in our neighborhood, and there was no one who seemed able to find out who was responsible for them. I did. I have a casual manner of doing my work. The children come in and see me. They come in and cook meals with me, and we sit down and have the meals together. Now it was over my ice cream freezer that I learned the origin of those fires. While the boys were turning the crank of the ice cream freezer they told me some things which led to the discovery of the incendiaries in the neighborhood. We have done some sweeping out of Christie Street in that way. I think if I had gone there as a religious, I would not have had the complete confidence of the people. I think by going there as a woman of the world, which I am, that I am answering the call to a vocation which has many useful avenues open for endeavor in this line.

MRS. T. J. MEDER: I am a trained worker, but not a paid worker. We have in Chicago ten earnest women who have taken courses in the school of philanthropy. We have to donate to the funds of our organization, and we are always uneasy for fear we may lose our job. Come to Chicago, see our organization and study our methods.

MISS CUMMINGS: The remark was made yesterday that when the State finds it necessary to send its paid agent out, because of the appropriation that it gives, that the Catholics are conveniently left out. Now, that is not so. It is our fault that we are not trained in that field. We have the same chance that others have. If we are on the civil service list, we are going to get there, and we do get there. It is time that our young women —not our men—but our young women should pay some attention to this work. Let them go to the school of philanthropy. Then when our priests are ready for paid workers, let paid workers be ready for them, but make the parish the center of the whole thing, from which everything radiates. But hold up pastor's hands; do not criticize him. That is all.

REV. JAMES DONAHOE: We want to know how we can best help needy families and befriend the sick. After listening to the discussions, one might be pardoned for drawing the inference that some of our delegates feel that priests do not always do their duty to the needy and afflicted. We wish to do our duty to the indigent and bed-ridden but realize that sometimes we fail to meet the expectations of zealous laymen and women. The reason of this is not far to seek. Young priests are too often placed in a position where they are unable to help the poor or spend much time cheering those who are bed-ridden. Before our ordination, we were determined to prove that we are the best friends of the dependent, but we found shortly after we left the seminary, that very much of our time and energy must be spent in collecting money to pay off a debt on a church or to build a new one. In some cases, the collecting of pew rent from delinquent pew-holders absorbs much precious time. Instead of going out carrying ten dollars to give to the deserving poor, the young priest is supposed to collect funds for general church purposes.

A short time before leaving St. Paul I was visited by a friend from California. The conversation turned to this matter and I said to him that I was told the Catholics of his State are very generous, and that there is no difficulty in raising money to build and support churches and schools. He replied I was misinformed and that priests have the same financial struggles there as elsewhere. There are seventeen Catholic millionaires in one parish and yet the pastor and assistants have to labor to get money to pay off the debt on the church.

Travel where you will, you find priests compelled to be money-gatherers. During my trip East, I visited many cities, and tried to inform myself on church conditions. In one city, I accompanied a friend who was going to a bazaar. Though the church and school were built many years ago, money was needed for running expenses. When I entered the hall I was at once surrounded by a crowd of boys and girls whose loud and persistent clamor for nickels and dimes made my stay unpleasant. Some of those children were of the unwashed variety. There I met the pastor and all of his assistants. I feel that if they were allowed to follow the bent of their inclinations, they would give their money to the poor instead of being expected to contribute too great a share of their limited salaries, to swell the receipts of a church bazaar. It would be more priestly to be visiting the sick and looking after the stray sheep than to fighting off youthful bazaar workers who have no conception of our financial difficulties.

Under existing circumstances you cannot blame the priest for not doing more relief work. He has to bear financial parish burdens which should be none of his. He should not be obliged to waste his time and energies in collecting money for churches and schools. He should be found more often among those who are most benefited by his ministration. He should always have a few dollars to give to those whom he finds in want and should be put in a position where he can be generous in dispensing charity. He should be looked upon as the best and most helpful friend of the poor.

THE CHAIRMAN. Ladies and Gentlemen: The next paper which will be read is by Mr. Patrick Mallon, a member of the St. Vincent de Paul Society, of the City of Brooklyn, and one of its active and efficient workers.

DESERTION AND NON-SUPPORT.

PATRICK MALLON.

What are the causes of poverty, moral as well as material, in families which render assistance from outside sources necessary? They may be roughly divided into two groups, one including the causes for which the parents are responsible, at least in part, such as intemperance or shiftlessness, and the other, referring to causes such as death or sickness over which the sufferers have no control. The topic assigned to me, Desertion and Non-Support, falls within the first group as the title of the paper shows. I take it the full title would be The Desertion of a Family by the Father and Breadwinner, resulting in the dependence of the family upon the charity of others. We Catholics pride ourselves upon the high standard of family morality which prevails amongst us and as a proof, point to the fact that Catholics are not found in the divorce courts. The taunts about the nation of fatherless children do not in any way reflect upon us. Yet Catholics simply as Catholics are not exempt from the temptations common to human nature, and unless strengthened by grace, fall as readily as other men. Speaking of the obligations towards each other assumed by the married couple, Cardinal Newman says that, viewed objectively, they are so great that reason shrinks from the sacrifice and demands that as religion enjoins the marriage contract, religion should also sanction and bless it. And he adds, "So help me God," the formula of every oath is emphatically necessary here. It is clear then that the causes that lead so many to the divorce courts are rooted in human nature and they affect us in proportion as the influence of religion is withdrawn from family life. If any one doubt this let him spend some time in the court charged with the enforcement of the Domestic Relations laws in any of our large cities. I find in looking over the report of the court of Domestic Relations in Brooklyn, one of the boroughs or divisions of the City of New York, that during the year 1911, 3,000 married women lodged complaints of abandonment against their husbands. During the same period in the same territory 15,000 marriage licenses were issued. These figures are not a fair basis for comparison, as the licenses issued included all classes in the community while the proceedings in the abandonment court were begun only by the poor. A large proportion of these complaints were against Catholic husbands who had failed to provide for their offspring. The records of the Juvenile courts throughout the country tell the same story. Every day these courts are called upon to act in *loco parentis* to children "without proper guardianship;" to use the legal phrase; "Father's whereabouts unknown," "He is said to be a person of intemperate habits." The court is asked to provide a home for these unfortunate children in an institution or elsewhere if no respectable relative can be found who will assume their care.

A similar story of delinquent Catholic parents who in defiance of the natural law and their added obligations as custodians of the immortal souls of their children, have practically divorced themselves, is repeated in our institutions for dependent children. We call these institutions Orphan Asylums and such they were originally, but in some of them to my knowledge, the orphans number scarcely a third of the population and over 40 per cent of the inmates have both parents living. You may say what a blessing it is we have such institutions where self-sacrificing, religious men and women supply as far as it is possible the place of the parents who have proved faithless to their sacred obligations. True, but this need not blind us to the fact that although we have not the divorce problem to deal with, we still have a serious one in the army of abandoned children for whose future, failing to bring their parents back to a realization of their obligations, we must make provision. The magnitude of this task can only be understood by those whose duty it is to find homes for these children when they reach the age at which they must leave the shelter of the asylum.

What are the causes at work amongst Catholic parents to lead them in such large numbers to repudiate the obligations they contracted at their marriage? One cause, undoubtedly, is the low view of the marriage relation so widespread at the present time. The popular philosophy that every one has a "right" to be happy, and this right like the "right to life" is a natural right and takes precedence over all "conventionalities," is at the bottom of it. According to this view marriage is intended in the first place to promote the happiness of those who enter into it, and if the expected result does not immediately follow, the contract is therefore an unnatural one and is consequently void. That this is substantially the teaching of much of the popular literature of the day, including the books which our taxes supply to the public libraries, admits of no dispute. The same doctrine is preached, even more brazenly, from a thousand platforms in the theaters throughout the land every night in the year. Amongst the readers of the literature and the supporters of the theaters which ignore, or ridicule the teaching of the Church on the sanctity and inviolability of Christian marriage, are, strange as it may seem, many Catholics, some of them, Catholic women whose education and social standing lend weight to their example. Is it any wonder that with such a spirit abroad there is a growing disrespect for the marriage state even amongst Catholics and a chafing under the duties and obligations it imposes. The fact that marriage brings with it serious responsibilities, and amongst the poor especially, calls for extraordinary and continual self-denial is forgotten or ignored. It is only by the closest economy in every household detail that the unskilled wage earner can make ends meet and preserve his self-respect and independence.

Unfortunately, few of the young men and women whom we meet a few years after their marriage in the Domestic Relations court have had any training in self-denial or economy. Both of them were accustomed to spend on dress and amusements what was left of their earnings after paying their board at home. With many young men the pleasures came first and the balance, if any, went to the household. What a training for the life of self-denial which marriage calls for, and which the support and education of a family entail.

It is not uncommon for a young couple to get married without any preparation whatever on the material side, depending upon the installment house to provide a complete household outfit on short notice. "The whole thing costs only $2.00 a week," they will tell you, and "we never miss it." I believe that the installment houses and the saloons are very real menaces to the family life of our people.

It is scarcely possible for a girl, no matter how well disposed, who has had no training in domestic economy and in the reasonable use of money, and who is, moreover, handicapped from the start by a load of debt, to keep the new domestic machinery running smoothly. Perhaps the husband acts towards her as he did with his mother, hands her just as much or as little of his wages as he pleases and expects not to be bothered with details about the grocer, the landlord, the insurance man, and the collector for the furniture, which is almost worn out before paid for. When the wife insists that she cannot make ends meet on her allowance, he calls her protest "nagging" and insists he is doing the "best he can." The shadow of the Domestic Relations court is already over that household.

It has often occurred to me that our parochial schools might do more towards preparing our Catholic girls for their life work, as wives and mothers, by carefully teaching thrift and simplicity. Economy is closely related to justice. Any tendency towards extravagance in dress amongst growing girls should be frowned upon by the teachers in our schools. The interests of religion are certainly not promoted by permitting poor parents to run into debt to fit out their children for religious processions or even for First Communion. Every effort ought to be made to prevent it. Dressing children extravagantly for these occasions has a tendency to obscure rather than bring out the spiritual value of the celebration. To be "modest and humble and clean in dress" is all the Church requires as the outward preparation for the most solemn occasions.

Time should always be found in the curriculum of our schools for girls to learn at least plain sewing. It is in very truth distressing to meet a girl, who has never learned to sew, about to be married to a poor man. Of what use in her new life is a grammar school diploma? Perhaps our parochial schools are compelled to follow too closely the curriculum of the public schools, which is based on the exploded theory that all the pupils will take a high-school course, whereas the majority of them are compelled to become wage earners in their 15th year.

Our German brethren are wiser in their generation. They train their daughters in household duties from their early years, both in schools and at home. German girls begin at an early age to prepare their household wardrobe so that they enter upon their married life at least free from debt. Thus one fruitful source of domestic strife is eliminated. Hence the number of German families appealing to the Domestic Relations court is not nearly so great in proportion to their numbers as that of some other nationalities.

One way to raise the moral tone amongst our young people is to insure a more general diffusion of Catholic literature. I do not mean religious reading alone. I refer as well to light literature, novels if you will, in which the characters are normal, healthy persons who enjoy the best in life without finding it necessary to overstep the moral law. I wonder if our Catholic schools and colleges are doing all we have a right to expect in creating in their pupils, a taste for Catholic literature. The results as reported by the publishers of Catholic newspapers throughout the country are not encouraging and the few Catholic book publishers in the United States who have been successful have had to depend largely upon the sale of prayer books and religious articles, church furnishings, etc., for their profits.

The most potent of all the causes which bring our Catholic families to the abandonment court is, without question, intemperance. Without attempting to frame a definition of intemperance which would satisfy the professor of moral theology or even meet the views of the police magistrate, I submit that parents are intemperate who squander in selfish indulgence, any considerable part of the family income, especially if their children are thereby deprived of any of the necessaries of life, or even of the comforts which they have a right to expect. It must be said, although with great regret, that the mother as well as the father is often a slave to this vice. It is not necessary to try to apportion the blame or guilt as between the intemperate father and the intemperate mother. While it is possible for a family to maintain its respectability and enjoy comparative comfort if the father drinks to excess occasionally, this is impossible where the mother is the offender. Where we meet intemperance, the houshold is neglected, the children are uncared for, their clothing cannot be replaced when worn out, wages go to the saloon, Sunday Mass is neglected, Sacraments are forgotten except, perhaps, at a Mission, and thus the once respectable family sinks into the "submerged tenth" whence it seems so difficult to return. These degraded families fall outside the ordinary ministrations of the Church. They do not go to church. They have "no clothes fit to appear in." The Church cannot go to all of them as a class. Since the religious communities of women who formerly made the visitation of the poor at their homes a part of their work have, owing to changed conditions, been obliged to devote their undivided efforts to the parish schools and the institutional charities, we have inadequate machinery for reaching this class of our poor. It is true that no work of charity is foreign to the St. Vincent de Paul Society, but this is to be understood always with the limitation that the Society is made up of men exclusively, while many particular fields of charitable work are peculiarly the work of women. Within the past few years, however, new communities such as the Sisters of the Assumption, the Helpers of the Holy Souls, the Sisters of the Infant Jesus, have again taken up this most necessary work of visiting the poor, especially the sick at their homes, and it is upon the influence of these religious women that we must rely to bring the stray sheep back to the practice of their religious duties and to their proper place in society. We need another Father Matthew to preach a new temperance crusade. Something must be done to arouse our people to the horrible consequences of drink. I do not see how there can be hesitation or doubt in regard to it.

Perhaps no other question is so often asked at the meetings of the St. Vincent de Paul Conferences as "What is to be done in a case where the husband is intemperate and cannot or will not keep his employment and support his family?" The general opinion is that such a man should be punished by the criminal law. We forget that the principal sufferer by the man's misconduct is his wife, the mother of his children, and that woman-like, she is willing to forgive until "seventy times seven." Few women can resist the appeal for "one more chance." The fact that the pleader has had a score of chances already is forgotten. Besides, many ask, what is to be gained by sending the delinquent husband to prison? His family is still left unprovided for. Some communities, comparatively few, have followed the example of the District of Columbia in allowing the earnings or at least part of the earnings of the husband, while in prison, to be paid to his family.

If I have said nothing about the part the "mixed marriage" plays in creating disunion in families, often leading to a separation, it is not because its influence is slight, quite the contrary, but for the reason that this branch of the subject is for many reasons outside the province of a layman.

DISCUSSION.

THE CHAIRMAN. Ladies and Gentlemen: Mr. Mallon in his paper has touched on many interesting themes on which discussion may now follow. The reading of each stated paper will be followed by five-minute discussions.

MR. GEORGE MOORE BRADY: I have listened, with much attention and pleasure, to the paper that has just been read. Your distinguished Chairman has expressed the wish that there be a discussion of each paper as read, so as to bring forth an approval of, or dissent from, the opinions expressed in any paper, and the reasons for such approval or dissent. I would that I had been recognized at the close of Mr. Biggs' address by your Chairman, for my comment upon his paper would have been a hearty endorsement of it.

In returning to the paper last read, we shall, I am sure, agree that Mr. Mallon has covered his subject well. I take it, however, that we are not occupied at the present time so much with learning what our moral principles of guidance should be, as in looking for rules and regulations that apply those principles to concrete cases—to the fallen man as we find him in everyday life. Mr. Mallon has clearly told us the causes of desertion, and has suggested remedies. But his statements have to do with the wider field of ethical principles rather than with the work that comes directly before us in everyday life. Suppose that we are confronted with a desertion case—the problem then is what are we going to do with it?

I take it that it is the wish of all of us, so far as possible, to have that case remedied by our own workers in the St. Vincent de Paul Society, and principally through our local parish conferences. Our wishes, however, cannot always prevail. The answer to the problem requires a classification of those cases, namely, under two general characters, what you might call, "Court" and "Non-Court" cases.

If our workers and clergy can provide a remedy, as Mr. Mallon suggests, well and good. We may then eliminate non-court cases, but there comes a time when the question is "What are we to do with court cases?" Are we to take into court the Catholic man who fails to support his family? My answer emphatically is "Yes." I say to our Catholics, and to the members of every other denomination, that the citizens of our country have a right to demand that if the head of a family has an earning capacity, he should live up to his obligation to support his family. If we, in our efforts, through our religion, and our St. Vincent de Paul Society, fail to make a man properly use his earning capacity, that is to say, fail to get the head of the family to support it, then we should use the State instruments by going into Court for that purpose. This notion, I fear, stretches the ideas contained in Mr. Mallon's paper, but I believe in it. It is a practical question, for one of three results must follow in some desertion cases;—first, we create a loafer and support his family and probably him; second, we take the case to court; or third, someone else takes the case to court because of our failure to do it.

When a case is presented to court what is to be done with it? We are really the judges. They who have had experience in court in these cases, well know that the District Attorney will usually follow our suggestions, and that the Judge is ordinarily our mouthpiece. The Judge will ask what the circumstances are, and what he should do with the case. In some instances, and in some States, in order properly to deal with a case, there may be need of further legislation, but let us assume, for the sake of argument, that we have all the requisite legislation. The case is in court, and we know our principles. We should have rules and regulations. Shall the man get off with a lecture? Shall he be convicted and sent to jail to loaf? Shall we have him sentenced and sent to the work house, and have a part of his earnings turned over to his wife, or shall we make it our primary principle to convict the man, and then parole him, whenever possible, to see the result of such treatment? Now that the problem is presented to us, there must be a formulation of rules and regulations by which the Catholic man may be governed, as the Judge will, in nearly all cases, do whatever we ask. He does not know the problem as well as we do, and he does not know the circumstances of the family. We hear so often the expression "Send him to jail till he knows better." This is a harsh sentiment. It may be true in a given instance, but usually it is not. The experience in Baltimore has been that if a man is convicted and paroled he usually lives up to expectations. If a man desert his family, and leave the community, the State will have the man brought back upon requisition papers, provided the State's Attorney approve of such a course. It is our happy condition in Baltimore to have him usually take the advice of the different charity organizations in such matters. A continuation of this policy will, we feel, eliminate many desertion cases.

My own conclusions are, first, the case should be taken to Court if need be; second, if brought, conviction should be secured; third, the culprit should be paroled as, for instance, in Baltimore, subject to the following conditions: that the man shall go to some relief society and pay to it, each week, for his wife and family, a certain sum of money; that his parole be perpetuated, provided he lives up to its conditions; that, if he fail to do so, he be brought again before the trial Judge, for lecture or punishment; finally, that if he will not live up to the condition of a parole, he be sent to the workhouse. If legislation permit, a percentage of the result of his earnings should be sent to his wife and family.

Let us make known, as far as possible, our policies in matters of this kind. The public desires to know, and is entitled to know.

Mr. Mallon has well stated the principles, but we should work out the rules and regulations to be adapted to concrete cases.

MISS REYNOLDS: The gentleman who discussed desertion wanted some information as to how to help the family. I have been in juvenile court work since 1900. In that way, I have been brought into contact with families in every phase of distress. In the desertion courts we need visitors—capable men and women—who will visit in the homes and straighten out the rough places. With the advice of tactful men and women, the homes can be kept together instead of being broken up. Putting the father in jail is not going to help. A capable person sent into the home, who is going to straighten out all the difficulties and be a friend to the mother, will help wonderfully. Generally this is a woman's work. She should have the court back of her. She can do this work very much better than a man, because she meets the mother in the home and sees the children. Many times the mother needs but a short period of recreation. Through the help of those who know the exact circumstances, she can be relieved for a short time and come back refreshed to take up her duties. It is often times the fault of the woman in the home that the man is a delinquent.

You will say and probably think that I am going back on my own sex. I am not. A woman may have started out with the best of intentions. She may be a woman who has been very well educated and well brought up in a good home. When she started out her husband possibly did not have the income that she expected. They have not talked the thing over. They have begun housekeeping with "Love" but with no practical ideas of life. That is the starting point. Then the trouble comes. Who is going to straighten that out? Here are two people who have really been fond of each other, and a break has come between them. The little children come. What happens then? The break grows worse and when the children are five or six years old—we have had them that young in the juvenile court—they are apt to come before the court. Now, the probation officer goes into that home, knowing by her experience in the past that the woman has her faults, and that these faults must be straightened out from a woman's standpoint. She talks it over with the mother. She finds the baby is ill. She says to the mother: "Let us take care of the baby." Immediately there is a bond of interest between herself and the woman whom she visits. You apply to the nearest hospital—a children's hospital, if possible, and if not, some other hospital. In my work, I have had splendid help from all kinds of institutions and from all of the physicians, and, in fact, from everyone in my neighborhood, no matter whether of my own faith or not. You take the baby, and as I say, the interest begins on the part of the mother. You talk to her about each of her children. Each child has a place in that mother's heart. If a Catholic, she may not have heard mass for years. She may not have had suitable clothes, or she may not have had the time, or she may not care to go. You tell her that the only way she can help her home and her family is to begin to do her duty to Almighty God. Ask her to go to the sacraments. She may refuse, in which case, the pastor may be informed of the facts.

All of the papers that have been read this morning show that we must have practical, trained workers, people who are interested. Their whole heart must be in the work; their whole time must be given to it. Personal appearance counts for much. You must have a kindly looking person to go into the home, if you are going to appeal to the family. As a rule, you do not do much directly with the husband and father, but you can do much with him by your constant attendance at the home. My experience as a probation officer in court convinces me of that. As an officer, I have the authority of the court behind me. The husband knows very well that if he does not do his duty I shall report the case to the City Solicitor, who will immediately put him on the next court list.

It is very disheartening for Catholic men and women, when they start out to do this sort of work, to find many, many times that they have so few of their own people back of them. There should not be a time that we come to a point where we do not know what to do and where there should not be someone to whom we could go. We do not want people just to talk things over. It is very, very discouraging to go on and on without encouragement and help. I was very glad to meet at this conference in 1910 many men and women doing just the work I was doing. I am meeting many more during these days.

FATHER SPETZ: We have too much desertion. Deserters go out of the State. If they remain within the State, we can have them arrested and brought back and punished; but they go out of the State, and totally neglect their children. If we can get a national or Federal law permitting the arrest of a deserter in any State where he may be found, and his return to his original State without extradition papers, it will go a great way to discourage desertion. The necessary expense of procuring extradition papers is usually beyond the means of the parties interested in specific cases.

JUDGE WILLIAM H. DELACY: Father Spetz has correctly stated the evil, but there is already a constitutional and legal ground for bringing the man back who flees to another jurisdiction, bringing him back into the jurisdiction where he has deserted his wife or children or both. The real trouble is the indisposition of the district attorney's offices to make the necessary expenditure to bring the man back from a distant jurisdiction to which he flees. The district attorney thinks that it is not worth while to spend two or three hundred dollars to bring a worthless husband and father back in order to compel him to support his family. He forgets for the moment, that the continuous charge on the community caused by the abandoned wife and children will shortly far exceed the legal expenses involved in bringing the man back to his obligation to his family. The effort should be made to work with the district attorney's offices in these different States, to require them to bring back such offenders in order that they may be tried for their offences. Whether the act of desertion is termed a misdemeanor or felony makes no difference. The Constitution provides that a requisition shall issue for those who commit treason, felonies or other crimes and, of course, under the head of "other crimes" would come misdemeanors.

THE CHAIRMAN: The time for discussion having expired, the Chair asks Miss Shinnick to take the floor.

PENSIONING OF WIDOWS.

MISS MARY E. SHINNICK.

The subject "Parents' Fund" or "Pensioning of Widows" was the topic most discussed at the recent National Conference of Charities in Cleveland. People sat for hours and listened to the different points of view expressed. The subject presents so many and divergent phases that it was with considerable temerity I accepted an invitation to give an exposition of the much agitated subject from our standpoint.

Shall the public purse be utilized and the worthy mother keep her children under her roof-tree? Much confusion has arisen from referring to the act as a widow's pension. It is not a widow's pension because its application is not confined to widows only. It is true that in some States the law applies only to those who are widows indeed, but in others the provisions of the act are liberal enough to include those mothers who have lost the bread-winner through sickness or through voluntary or enforced absence. Again, the granting of relief under the proposed act is not a pension. A pension is defined as something granted for past services. This relief is to be given in exchange for services being continually rendered. The law is, as yet, in its infancy and can hardly be said to have passed the experimental stage in the States where it has been enforced, namely, Illinois, Missouri, Michigan, California and Oklahoma, with proposed legislation in New York and Ohio.

The results of the law are gratifying. Judge M. W. Pinckney, who administers the fund in Cook County, Illinois, asserts that in his four years in the Juvenile Court of Chicago fifteen thousand dependent and delinquent boys and girls came before him, two-fifths of whom were dependent. Since the law became effective, July 1, 1911, an average of ten children a month have been kept under the care of their own mothers and in the environment of their own homes instead of being sent to institutions. During the eleven months, beginning July 1, 1911, ending May 31, 1912, eleven hundred and fifty-six applications for relief were made and investigated. Three hundred and six of these, including ten hundred and fifty-four children, were favorably reported upon and relief granted by order of the court. Stay orders have been entered since July 1, 1911, in seventeen cases, removing seventeen families and sixty-four childrn. It will be noted that only about one out of four was entitled to relief. Under the present policy six dollars and thirty-three cents a month per child is granted. Hitherto the county has been paying the State ten dollars per month for care in the State institutions. Judge Pinckney believed six dollars and thirty-three cents a month too little. He also declares, though new and still imperfect, both in its wording and its working, the "Fund to Parents" Act is a success.

In Kansas City there is a Widows' Pension Fund, the maximum limit being twenty-two dollars per month per family; ten dollars is allowed for the first child and five dollars for each additional child. The average payment at present is twelve dollars and a half per month per family. Last year thirty-five families were pensioned. These included one hundred and thirty children. The conditions for relief are: Two years' residence in the county; the woman must be a good mother, and when pensioned must spend all of her time at home.

The proposed law for Ohio empowers the Juvenile Court to make an allowance of $20 a month where there is but one child under the age of 14 years. If more than one child, it shall not exceed $10 a month for the first child and $7 for each of the others under the age of 14 years. The mother, in the judgment of the court, must be a proper person morally, physically and mentally for the bringing up of her children. The allowance shall be necessary to save the child or children from neglect and to avoid the breaking up of the home. A careful examination of the home must be made by a competent person as the court may direct.

It is admitted that to be successful the act must be properly administered. This is true of every function of the State or Nation. The fear of maladministration has not abolished the pension paid to the old soldiers. The stage of fear of corruption has been passed in a greater or less degree. Some maladministration is acknowledged as a fact. Of course, some undeserving soldiers or the widows of such receive pensions. Does this then vitiate the whole idea of pensions to deserving soldiers, or call for the abolition of the pension altogether? If it does not, then the same danger present in a much less degree cannot be urged against the granting of support to deserving mothers. It is admitted even by opponents that as an economic measure the "Fund to Parents Act" is sound in principle. The per capita support granted will not be greater, if as great, as that at present necessary to maintain dependent children in institutions. Eliminating the question of the liability of improper administration the matter stands as a choice between maintaining dependent children in homes or institutions.

The value of the child to the State is a much discussed question. It is admitted that all things being equal the mother is the most natural guardian of her offspring. There is a God-implanted influence exerted by every good mother in her family circle. Forced through poverty to place her children in an institution, no matter how well equipped and governed, they are deprived of the individual love so naturally and spontaneously given by the mother. For six years I have been probation officer in the Juvenile Court. My experience convinces me that this Act is wise and that it can be administered without grave abuse.

W. J. Latimer, Superintendent of Charities for Auburn, N. Y., portrays a poor widow with six small children, who makes the round of the Church, the labor union of her husband, a private relief society and a city poor office. She asks for $2 per week per child, or twelve dollars per week, fifty dollars a month for a family of seven. She will be lucky if she gets three dollars per week regularly from any source. Suppose she does break down from work and anxiety of mind and has the children committed to an asylum; there they will receive proper clothing and nourishment, and the institution bill for their board and care will be audited in the sum of two dollars per week per child. The home is broken up, the children scattered, without even the excuse of public economy to justify the act. She is in no sense to blame for the illness or accident that made her dependent. She could undoubtedly have made better citizens of her children than the institution if given an equal chance. Further, take the common case of a man assaulted in a saloon or street fight. He is rushed to the hospital. The city says, "Spare no expense to save his life;" the county says, "Spare no expense to apprehend and convict his assailant, if necessary, offer a reward for his capture." After conviction, if the assailant is imprisoned, the State says, "Spare no expense to feed, clothe and educate him, and return him to society a better citizen with his health unimpaired." But if the wounded man or his assailant dies and leaves a widow with small children to raise, the State is not organized to keep the family together and supply the necessities with such regularity and efficiency as are shown in the case of the criminal.

Faith teaches us that material betterment is not the goal nor chief end of man's life, and from the same Divine source we are taught that the State has the right and obligation to procure temporal happiness for her deserving children. The Catholic Church has always concerned herself with questions of social justice. We know that the social problem, the menace to the sanctity of the home, the intemperate, incompetent, vicious parents will be with us after all economic reforms have done their best. If the greatest glory of woman is motherhood and the greatest service she can render to the Nation is to train her children to become good citizens, then it is not a mark of advanced civilization in any nation to allow her to do this supremely important work in the margin of time that remains after she has used up the golden hours of the day scrubbing in a down-town office building or bending over a stranger's washtub. Is it to be wondered at, that, at the close of the day, with weary mind and more weary body, and with the recklessness born of weariness, she becomes the victim of drink that sends her early to bed, stupid and unconscious, while the boy or girl is out on the street fast becoming a delinquent? A measure that will serve as a bulwark for the home where there is a good mother, a home fast becoming undermined in our industrial conditions and the crowding into unsanitary tenements, should be welcomed. Objection has been made that the measure is palliative and not remedial; that it will serve to quiet the agitation and prevent the passage of legislation that strikes deeper at the roots. In the class of remedial legislation are included the Workman's Compensation and Employer's Liability Acts, the Minimum Wage and Shorter Hours, the Safeguarding of Machinery, Compulsory Insurance, and kindred measures.

The children of a father who died from natural causes, and those whose fathers are imprisoned would receive but little benefit from these so-called advance measures. It is not the intention to discuss these measures. We simply wish to point out that in the first case Compulsory Insurance would be the only one to affect such a case. The small sum of money obtained would be painfully inadequate to support a family for years. With all such measures the need would still exist for a "Fund to Parents Act," and we do not agree with those who think the passage of this act would prevent the passage of any or all of these measures. Abuses will undoubtedly result. The institution that has not sheltered children who ought to have been supported by parents does not exist. Shall the institution be abolished because of such a shortcoming?

The relief-giving organization that has not given to the undeserving cannot be found, and there is no justification for believing that under the "Fund to Parents' Act," greater abuses will result. The problem, I grant, is indeed a large one, with ample room for abuses to creep in. Yet we do know that proper legislation can be made to lead to better conditions and that when something is attempted and something done, we learn wisdom even from our failures. As the work proceeds it will demand organization, it will call for skilled and intelligent supervision, supervision not only that the fund may be properly dispensed, but supervision including a sweet, personal friendship, a heart-felt desire to brighten the lives that are stunted in their interests and opportunities. There are few among us who have not personally found that, by tactful kindness and by companionship, we have counteracted and removed influences for evil. I believe the spirit of the law a good one. I believe, too, if the present judge of the Juvenile Court of Hamilton County, Ohio, be charged with the responsibility of enforcing the law, he will meet the responsibility and see that it is wisely and judiciously applied. God speed the day when the worthy widowed mother, with John and Mary, Dorothy and William, as she comes before me today, will find help adequate and permanent without the asking!

DISCUSSION.

Dr. McDivitt:

I have listened with great interest and with great pleasure to the paper read by Miss Shinnick.

In discussing it, I think I should say that there are few social workers in this Conference who have given any thought or attention to the work, and do not agree fully that the home should be kept as the family unit and that children should never be removed from the care of their mother so long as the home atmosphere is morally sound. This carries with it as a direct consequence that the means necessary to preserve the home must be furnished from outside sources if the resources cannot be found in the family itself. This practice has been firmly established as a part of the St. Vincent de Paul work in the City of Baltimore during the last five or six years.

Miss Shinnick's paper, however, goes a step beyond this, and advocates that the State has and should assume certain responsibilities in cases of this kind in the way of supplying the money necessary to preserve the home as a social unit.

It seems to me that this attitude should not be lightly assumed or taken, inasmuch as it involves consequences to the Catholic family which are fraught with grave dangers. If the State furnishes the money or a part of the money necessary to hold the family together, it will, through its agents, desire, and indeed it should desire, to follow the fund to see to its proper application. This involves at once the necessity of State agents going into the family armed with certain authority and clothed with the power of bringing relief, and the agent will naturally be invested in the eyes of the family with certain prerogatives. Experience has demonstrated that in the selection of agents in most of the large cities, Catholics are not recognized very liberally. Among the probation officers, school attendance officers and the agents appointed in various labor bureaus, Catholics are found to be in a painful minority, and we have little reason to hold that we should fare better in the appointment of agents to manage the distribution of State relief. The consequences following directly from such a situation are that we will be exposing our dependent families and their children to the very dangers from which we are endeavoring to rescue them at this time, by so strengthening the resources of Catholic agencies as to prevent non-Catholic philanthropic agencies from going into our families or dealing with them.

There is no social worker in this room who does not know, and know well, that the philanthropic agencies, while non-sectarian in character, do, as a matter of fact, through the personal attitude of their agents, frequently work directly to break down the faith of our families and to tear them from their allegiance to the Church. For example, the truant officers; how often they try to induce our children to attend the public schools, making such promises as clothing for the children, etc.

In throwing out this suggestion at this time, I am influenced solely by the desire that this Conference should be apprised of the probable dangers flowing from the execution of the plan outlined in Miss Shinnick's paper It is entirely true that private charity and private charitable resources, particularly among the Catholics, are strained to their utmost to care for the work in which we are now engaged, but it may very well happen that in escaping from one difficulty we may bring down upon ourselves far graver and more important ones. In considering dependent families under the pension or Widows' fund, I feel that such families as are rendered so by permanent disability (whether it be by illness or accident) of the father should be considered.

As for our institutions, I feel that for the present there is no need for worry. Much as we regret it, we must all admit that there are scores of families in which conditions are such that family unity cannot be considered.

MR. M. I. WELLER: I do not know what procured for me the honor of a request to pass comments on a subject concerning widows, excepting to paraphrase a statement made by a celebrated namesake of mine—one of Dickens' characters—when he advises that we beware of the widows. We have changed that. We paraphrase it by saying "We will take care of the widows."

I want to make a brief reference to a remark which was made by our chairman, much to my surprise—that is, that one of his friends when in Italy was surrounded by beggars as he ascended the church steps. Mrs. Weller and I spent six weeks in Italy some years ago. On an average, we visited from twenty to twenty-five churches a day. Nevertheless, I have been importuned in New York or Chicago more often than I was in Italy. In the city of London, where I was born, there are more beggars to the square inch than there are in Italy to the square foot.

Now, I do not know, as I have said, why I was selected to address you, except that I have been honored with the election to the office of President of the Citizens' Relief Association, a non-sectarian association of the city of Washington. We are selected by the Commissioners of the District of Columbia. We are officials. There are thirty of us. I regret to say that there are only two Catholics among us, notwithstanding which fact, I have been elected president, six consecutive years. We collect the moneys for our organization voluntarily. We have no state aid in the District of Columbia. I have had experience in Washington in the assistance of poor families and widows and orphans generally from a non-sectarian standpoint, as President of the Citizens' Relief Association. As our distributing agency, we have an associated charities, divided in the District of Columbia into ten districts. In each district we have a paid agent who receives a very small compensation. They are assisted by these voluntary contributions and volunteers of whom we have heard so much today. Of course, we have a central office for the appeals for relief. Now, in the city of Washington we have been doing very well in bringing these would-be deserting husbands to a realization of their responsibilities, but we have to contend here with a more serious problem than possibly you have in other communities. We have the racial problem here. We take care of the indigent colored as well as we do of the white. Twenty-nine or thirty per cent of the inhabitants of the District of Columbia are colored people.

Now, I am very much gratified to be able to state that we have a very efficient Catholic Juvenile Judge here—Judge De Lacy. He has brought many an intemperate husband up with a round turn, and when he has failed by admonishing him, the offender has been sent away and taken care of for a while, and by the time the whisky has been eliminated from his system, he has recognized that he had better work for some private employer than for the state. Under those circumstances we have reached, as I say, a better condition possibly than is found elsewhere.

While listening to these remarks here, I, too, want to share in the statement as made by the lady who has just taken her seat. I deplore the apathy of Catholics. In Washington we have at least seventy thousand Catholics; twenty per cent of our population, and yet but two Catholics in the Citizens' Relief Association.

JUDGE GIRTEN: I am glad to have an opportunity to speak in favor of the pensioning of widows.

All of us have met the widow with her little children left to fight her battles alone, or the family where the natural bread winner has been entirely disabled by some industrial accident or the earnings of father and mother fall short of supplying bare necessities. Usually, when any of the foregoing conditions arise, good-hearted people think first of all of the orphan asylum as the means most suited to bring relief. Such persons stand for the family as a theory, but fail to see that disrupting the family for any causes similar to the foregoing, makes for a greater burden on society for the present and for the future. So it is that folks interested in child welfare have agreed that the greatest good for the child and for society is to maintain the family. To preserve the family home intact by means of State funds is a recent step forward in the cause of protecting dependent children.

The Funds to Parent Act of Illinois became a law July 1, 1911. It is simple and brief to a fault. Section 7 of the existing Juvenile Court law authorized the court to provide for the dependent child in three ways:

1st. Permit the child to remain at home subject to the friendly visitation of a probation officer.

2nd. If parents consent or are improper custodians, the court may select a proper guardian and place the child in a suitable home.

3rd. Commit the child to some suitable institution organized for the purpose of caring for abandoned or dependent children.

The Funds to Parents Act is an amendment to Section 7 and reads as follows:

"If the parent or parents of such dependent or neglected child are poor or are unable to properly care for the said child, but are otherwise proper guardians and it is for the welfare of such child to remain at home, the court may enter an order finding such facts and fixing such amount of money necessary to enable the parent or parents to properly care for such child, and thereupon it shall be the duty of the County Board, through its county agent or otherwise, to pay to the parent or parents at such times as said order may designate, the amount so specified for the care of such dependent or neglected child until the further order of the court."

California, Missouri, Michigan and Oklahoma have a similar law—only Missouri has a law (that is like the Illinois statute) approved April 7, 1911, which provides for a partial support, not exceeding in any one year of twelve thousand dollars, for poor women whose husbands are dead or convicts and who are mothers of children under 14 years of age. This law only applies to Kansas City. Michigan and Oklahoma have an educational basis for their laws and the payments are made out of school funds. The California law, as amended April 5, 1911, provides that where parents, parent or guardian of dependent or delinquent children under 21 years of age are unable to pay the whole expense of maintaining the child, the court may enter an order providing for the payment of such additional amount as may be necessary to support such child, not to exceed $11.00 per month for any child out of the county treasury of the county, provided that such order is effective for only six months and must be renewed every six months. You will observe that the California law is much different from the Illinois law since it is available for delinquents, too; is not limited to mother, but includes parents, guardian or even an institution and seems to be more for the material support of the child. Thus the sanctity of the home was not the important thing in framing this law.

Judge Pinckney of the Chicago Juvenile Court, in a recent paper in Cleveland, says of the Illinois law: "No State funds are provided by this law. It provides for financial assistance to be paid by the County Board out of the county funds upon the order of the Juvenile Court based upon certain facts previously established and found by the court, such as the poverty of the parent or parents, their fitness in other respects to act as guardians, and that it is for the welfare of the child to remain at home. The unlimited authority given the court to fix the amount necessary to enable the parent to properly care for the child is unusual. Such a burst of confidence on the part of the legislature while appreciated by the court served no purpose and might well have given place to a better-drawn law. * * * The Illinois law then, unique in its brevity and unlimited in its scope, stands alone. It is born of a just and holy purpose, and while we may criticize the letter, we praise and defend the spirit and intent of the law. * * * The motherhood it honors, the child it protects, the home it preserves are worthy objects of a people's solicitude and a State's benefactions." In the first eleven months of the law there have been 1,156 applications, 306 of these (1,054 children) were acted on favorably. Beginning June, 1912, there were 289 families with 990 children receiving approximately $6.33 per child monthly.

Why shouldn't we board the children with the mother instead of with a foster mother? It's a big economic investment, for you increase the probability that the child will later on take care of the mother and no one will question that a mother's influence is a moral investment. So considering the apparent and reasonable benefits, let us encourage such legislation and take a chance on the probable abuse of misdirected public relief. Of course, I do not lose sight of the probable cost, especially if great care is not exercised in passing on applications, neither do I minimize the several problems that must be met and solved. Some are, for instance;

(a) Shall the mother's pension be just enough to equal the (in most cases) insufficient living which the dead father provided for the family?

(b) Shall the mother be permitted to work away from home a portion of the day and be paid the difference between her earnings and the sum needed?

(c) Shall the mother be paid enough to allow her to remain home all the time?

(d) Where the mother has kept the cost of the father's funeral to a minimum and saved the little sick benefit insurance of say two or three hundred dollars and therewith established a small shop, shall we deprive her of support because she owns "property" or to put it in another way shall we encourage extravagant funerals by punishing the woman who uses common sense?

THE CHAIRMAN: The Secretary of the Conference asks me to announce that the delegates will be guests of the University today and toworrow that the delegates will be guests of the University today and tomorrow at luncheon. We are to go to the White House today to meet President Taft.

The meeting will now adjourn.

SECOND MEETING OF THE COMMITTEE ON NEEDY FAMILIES.

TUESDAY, SEPTEMBER 24, 10 A. M.

MRS. JAMES HUGH HACKETT, Vice-Chairman, presiding.

Chairman Biggs called the meeting to order at 10 o'clock, a. m.

THE CHAIRMAN: Ladies and gentlemen: As the result of my lack of nerve yesterday in running the section, there was complaint, in as much as I allowed some of the speakers to have too much time, and did not give any opportunity to others. Today, you have a presiding officer who knows how to run a section. One of her cardinal rules is that the people discussing papers will absolutely be limited to five minutes. At the expiration of that time the chairman will notify the speaker.

Mrs. Hackett will kindly take the chair.

INFLUENCE OF WOMAN IN THE HOME.

MRS. JAMES HUGH HACKETT.

In this world of ours the idea of a circle often forces itself on our consideration and we are prone to use it symbolically when we allude to continuity, equality, etc. It presupposes a center, and from that point its influence is received and its field determined. Whether we gaze on the sun, the center of our solar system; note the effect of its rays on the earth and the peoples that inhabit it, or see all creatures turning reverently to the central creative force called variously by them "Jehovah, Jove, or Lord," we see in fancy large circles filled with smaller ones of infinite number, all grouped together in family circles about father and mother, and this center is home. What need to inquire the pivotal point of that God-made institution? Surely each human heart attests that it is mother. She the center of the family circle, she the one who is equally connected with the welfare of all, she the one who is the center of affection, the one from whom to every point her influence spreads. If mother is well qualified and thoroughly capable, the treasured wife of an earnest, industrious man, conditions are such that a Conference like ours need not consider. But, alas, the numbers of needy families that appeal for aid make us investigate the causes that account for them and seek the means to lessen their number. My topic is the woman's influence in that family, and I see with the mother's love, often unmistakable evidences of her incompetency. I observe the invigorating effect of her association with the Friendly Visitor and the Visiting Housekeeper; I see how the children's education affects her in her home and from its outlook I know what a potent power for good is the teacher's earnest effort for the family's uplift; I see the physician's influence shown in the lessened mortality rate, and I know the power we have in our hands to help Mother Church in her tireless efforts to make the most of the souls confided to her care. I feel the omnipresent ignorance; I see the gaunt features of poverty and intemperance, and I hope for inspiration here for the education of the mother.

What should home be? *Home,* whether it be humble or pretentious, takes on the same general characteristics, for its great purpose and aim is the same, and the differences are purely accidental. Home is the dearest spot on earth, a place made happy by associations. It means comfort, safety, a refuge from outside trouble; it is a region where peace should abide. It is a holy place, this cradle of humanity! The father, as head of the family and its bread winner, is revered and looked upon by wife and children with confidence, while father and children in turn realize the center of their life interests in the mother. Happy the household where this perfect understanding exists and where parents combine to maintain the perfect harmony of interests that Almighty God decreed from the beginning.

Three things go to make up the physical home, viz: a roof, a table, and a parlor. The roof is the shelter, and as civilized man in his habits of eating is differentiated from the uncivilized by his custom of eating in company, a table is the next prominent feature, where the common meal is partaken of together. How pleasing to God must be the sight of this group, as father or mother ask His blessing on the food He has provided as the means of sustaining human life. And who can measure the influence of mother's talk at the family board or weigh the benefit of her nutritious meals? The third feature is the parlor, not that room sometimes closed to all but strangers, but the living room, the sphere of a family's activities, the focus of its common interests, where each holds communion with the other and from which they go forth and to which they return.

It is our purpose this morning to narrow our considerations to the woman of the home. What a holy vocation is hers.

> "To spread couches where they shall have rest,
> And pillows their dear heads in sleep have pressed;
> To tend their hearth fires, keep them clear and bright,

Light welcoming lamps for them as comes night.
Cook, brew and labor, nourishing their strength,
Weaving their garments through the days still length,
Hers to prove goodness sweet—to lift the soul,
To show God's love, still fashioning the whole,
This drudgery, monotony, dull strife;
'Tis joyous love—keeping their House of Life."

Kate Pomeroy Merrill.

Naturally our discussions this morning center about the needy family, and while this ideal home life is often far from being found always in the prosperous classes, we more often see its absence in our Conference work.

Who are the poor? The rich are a conglomerate mass differing widely in tastes, aims, virtues and vices. So, too, the poor; and any attempt to go among them to give aid without recognizing this diversity must end in failure. Are we getting away, as a nation, from the right ideals of home-making and home life? Has this most important training found its place in our school curriculum? Housekeeping is too valuable a factor in the welfare of the State to be permitted to remain in the condition of negligence and half contempt to which it is sinking. Alas! book lore has been made paramount.

Pastors, charity workers, students of sociology and all whose aim is the amelioration of the woes of the poor find the densest ignorance prevalent regarding the very fundamentals of housekeeping and child-rearing. They realize that one of the first steps to take is to provide this necessary instruction which logically should have been given by mothers in a home, but at present often poorly atoned for by a *visiting housekeeper,* who provides everything from milk to moral maxims in her endeavor to make a self-supporting, worthy citizen. This is woman's sphere, and her ability to impart these lessons is not so much a gift as an incredible trust. Gifts of intellect are as nothing to compare with it.

Our moral freedom between good and evil, right and wrong, dignifies, exalts us among the creatures and creations of God. The good or ill we do another is far less significant than the influence which comes back to ourselves and goes deeply into our nature, refines or coarsens it, lifts or lowers it, either inspiring or deadening to all that is best in soul or mind.

Professor James says "Our education is a process of habit-making. The great thing in all education is to make our nervous system our ally instead of our enemy."

Home is the province of woman. While she may not be able to control her circumstances, it is very unusual for her condition to be so fixed and unchangeable that she may not modify them to the point of endurance. Often the Visiting Housekeeper can suggest, in a friendly way, how to make "ends meet" and effect the family's salvation and preserve its entity by wise counsels to the despondent wife, or encouragement to the heavyhearted mother. Somehow the old arrangement for domestic affairs which made every married woman a household laborer of some kind has passed. Not one-half the labor is performed in our homes that made heavy the days of our great grandmothers. There is an apparent aversion to domesticity. A boy does not presume to enter business at the top, but a girl without preparation assumes the duties of wifehood. She not only suffers but makes her husband suffer, and very often she learns housework simultaneously as she prepares for the new and exhausting demands of motherhood. This condition is not a sedative to nerves, and incompatibility of temper results. Because so few girls have had training, because to so many come all these demands at once, there are innumerable failures.

And infant mortality is noticeably increased so much so that an organization has been formed to offset its dire effects. The untimely and needless loss of young lives is not only an irreparable loss to parents but to the State. Its prevention promises untold gains by lightening the load of human suffering. It offers hope of a great cutting down of the number of desolated homes and grieving fathers and mothers. No finite wisdom can measure the waste which is taking place constantly in the loss of little children. True, the children of the rich die as well as those of the poor but statistics prove how far in excess is the death rate among the uncared-for babies. No human intelligence can ever know what the work and value to the world of the victims of infant mortality might be, if they were given a fair opportunity to prove their worth. When babies die, unknown potentialities vanish. No human brain can define the pain and disappointment which the death of millions of little children implies, many children "made perfect in a short space, fulfill a long space," but there is a multitude of babies who die through ignorance of their mothers, whose death blights uncounted homes, warps and narrows the lives of millions of men and women. Surely it is woman's mission to help alleviate this woe. Here is an opportunity for us to help the ignorant, uninformed mother. This is Child Conservation—through pity, tenderness and duty to humanity—and it makes the conservation of our wealth and natural resources pale into insignificance at its side.

And how shall we help our applicants for relief? Shall we dare to say "I am not my brother's keeper?" Or shall we gratefully and conscientiously, as lovers of humanity, give ourselves and our talents to this high aim?

Personal influence is such a force in relief work, and what wonder! When we think of what it has done in our own life, how it has moulded our convictions, our tastes, our very manner of speech, we should be encouraged thus to give our weaker brethren a better, brighter outlook of life.

In our contact with poor people we should give ourselves generously and not be so intent in finding out about them, that we forget they might be interested in us.

"In order to feel another's pain, it is necessary to be a man,
In order to feel another's pleasures, it is needful to be an angel."

Let us get the poor to tell us confidentially of their few pleasures and interests and not be afraid of rousing their envy by telling them ours.

Another way to help the poor who dwell too much on their troubles is to tell them our heartaches. In this way we are getting a reciprocally good effect. All emotions can be cultivated, none can be implanted or directly infused. We must give ourselves and our best talents in our work among the poor, remembering "it is a greater thing to make another strong than to carry his load."

Owing to the compulsory laws of education, younger children must attend school and spend about five hours a day in the class room. Here another potent influence is found for the raising of ideals and the standard of living by the helpful association of the teacher and mother. In our parochial schools, as a rule, is found the religious teacher, and aside from the worldly knowledge she so well imparts, there is an impression given by this bride of Christ in her dress, her life, her self-abnegation, that comes with telling effect on her young charges. The religious atmosphere in which the students live and the frequency of devotional exercises interwoven with studies, are calculated to produce a profound and lasting impression. It is difficult to realize what a real inspiration a noble-hearted teacher may become in the life of a child by giving it a radiance that guides throughout life. For the mutual helpfulness of home and school it is desirable that parents and teachers should know and understand each other better.

Judge Lindsay says: "Personal influence comes through personal contact, and since personal influence is perhaps the most powerful factor in moral and immoral development, there comes the grave responsibility of the teacher. With this responsibility comes also a great opportunity, that from the standpoint of *service to mankind* ought to be welcome, since there is no class of our citizens, not even parents themselves, who can do or are doing more to mold the character of the coming generations than the *teachers* in the schools."

A teacher can arouse the mother to a fuller sense of her duties toward the child's education. The physical and moral welfare of the child, through the neglect of the home must often become of the deepest concern to the teacher. Moral development depends upon physical development. This means that the child's moral welfare must depend upon the economic conditions under which he lives and just in proportion as we improve these conditions, to that extent do we increase the chances of a child to be a healthy, happy, moral citizen.

No school board has fully done its duty unless it has aroused the community to a sense of its responsibility and acquainted it with the real meaning of intelligent co-operation in the training of children. The child's first tutor is nature and her tuition begins from the moment that the child's senses are open to the impressions of the surrounding world. The school garden is most practical. The tiny school garden is apt to be duplicated at the home on a larger scale and this alone is worth all the effort that it costs. The responsibility of a garden develops strength and independence in character. Judgment as well as physical effort and steadfastness of purpose is demanded. Froebel says: "It is of the utmost importance that every child should acquire the habit of cultivating a plot of ground. Nowhere as in the vegetable world can his action be so closely traced by him entering in as a link in the chain of cause and effect."

When love of mother and teacher reigns in the bosom of the child there is entire confidence in them, a desire to obey them, to please them, to listen to their precepts, to imitate their example, both in words and acts. Indeed all children recognize authority, much as they strive to evade or defy it, and its just and rightful exercise does not interfere with their warmest affections.

Of the school itself, we have said nothing. Yet, there woman's influence is again felt, for example, say, through the furnishings. Concerning pictures, they often develop the aesthetic sentiment and at the same time convey information to the mind. I was much impressed on a recent visit to Hull House, in Chicago, at the children's scramble to draw their weekly copy of some noted art work, and the facility with which they alluded to a Murillo, or Raphael Madonna, for example, for I know that the educative influence of this work was shared by the mother and father in the home and would ever remain a permanent force in their own existence.

A word on playgrounds. The idea was first suggested by the custom in Berlin of placing heaps of sand in the public parks in which the children were allowed to burrow and delve. The first playgrounds of Boston were arranged in 1888 and now almost every city has them. Who shall say they have no influence on the mother in the home? The consciousness that Johnny is there, under the eye of the custodian, relieves her mind, say, from the dread of the awful car's liability to run over her offspring. At the same time play is developing the physical child and its mental faculties, and giving to its exuberance of spirits a natural outburst.

In nothing do American women of today more clearly reveal the active presence in themselves of a spirit which was dormant in the American women of yesterday than in the character and magnitude of their efforts in caring for others. In former years a charitable woman gave to the extent of her ability to those whom she found needing her bounty. Almost invariably she gave financial help or that which represented financial help such as food, fuel or clothing or the services of a physician. The gift was prompted by a sense of duty, an impulse to kindness or an instinct to pity; with it ended the giver's consciousness of responsibility. She had fulfilled the requirements, she thought. At present time nearly the reverse of this condition prevails. The rendering of aid, so far removed from the lessening of the burden of the benefactor, rather inclines more firmly to fix it. She believes she must not only relieve the present, but that also she must earnestly and untiringly search for the cause of that need, and finding it, devise some wise and effective measure wherewith it may be effaced. The larger care of the other person's welfare is undoubtedly taking on splendid development. Women are inevitably philanthropic, not inspired alone by duty, but by sympathy. We do not try so much to support the weak as to help the weak to grow strong so that self-support is made possible. The poor do not need a crutch as much as they do a lever. Our philanthropic activities are in the main educational now and we realize that charitable skill is not benevolent magic: we know it is based on common sense and must work on the facts of life. The feeling, sympathetic, generous heart, which recognizes the rights and claims of others, which is pained by their sufferings and rejoices in their joys, is declared to be one main trustworthy source of that social morality on which general well-being depends. Every man or woman who comes into this world should carry his own weight. As in infancy and old age we do not do our share, we should in the heydey of our strength do much more, for otherwise we, too, are paupers. If self fills the horizon there is not much left for other people or other things.

Society is full of men and women who wear pain and misfortune as garments which appeal to sympathy instead of bearing those burdens as a soldier who wears on his back the pack which is the sign of his profession. Oh, if we can recall the "Man of Sorrows, acquainted with grief," it will help us bear our daily cross. No one is free from it. Poverty has ever been and ever will be, but we must put into operation our best efforts to eradicate its dire results. We continually hear that much of our *poor's* distress is due to intemperance. Alas, this is too true, but maybe this intemperance is an effect rather than a cause. I really believe that the cause of a breakdown in a Conference family is directly traceable to the fact that practically all of the girls who become wives and mothers have had, prior to their marriage, no domestic training. At the age of 12 or 13 they go to work in the stores or factories and from then to the time of marriage, they are engaged in outside occupations which carry them away from any knowledge of domestic life. As a direct result of these economic conditions, when they marry, they are unfitted and unprepared for the new duties, they do not know how to make a dollar purchase a dollar's worth of comfort in the home. Debts are contracted, the woman loses heart, the husband becomes disgusted and the nearby saloon too often offers an apparent remedy for the trouble which he finds at home. The habit of intemperance is formed and in a little while we have the typical applicants for relief.

The poor must not be looked upon as *soul savers*. Many a kindly deed is done by one who sees in its performance only the spiritual benefit flowing back to himself, rather than the practical benefit he confers upon the dependent, forgetting the duty we owe our fellow man and that for us all life is a fight and not a truce; a struggle and not an achievement; a growth, not a pleasure; a discipline, not a relaxation. The one who wins real success is not he who has the most money or perfect health, but he who bears misfortune and disease with silent courage and gains from them a daring spirit, who meets failure as a veiled victory, who challenges death by ignoring its fearful aspect, tearing off its mask and meeting it with a smile.

In conclusion, what practical application can be made from our consideration of the home circle and the influence of mother upon it and *it* upon her. We are encouraged and guided by:

1st. Her religious views and comfort she gets from church attendance.

2nd. Her susceptibility to kindness and desire to know better as shown by her response to the Friendly Visitor's care.

3rd. The feeling of comradeship to the school teacher, the mother feeling she is not *alone* engaged in the education of her child.

4th. The betterment of home sanitation after the visit of a physician or district nurse.

5th. The comfort of playgrounds and the helpful aid of settlements and all it means in library and social center work.

THE VICE-CHAIRMAN: The chair now asks Mr. Brooks to take the floor.

AFTER-CARE OF FAMILIES.

JOSEPH W. BROOKS.

It is extremely difficult to define precisely the work of After-Care. Preventive work leads us to hinder dependency. Relief work leads us to care for the dependents. After-Care is, of course, supplementary. Each of these may merge into one or the other, depending on the point of view that we take. After-Care of those who are dismissed from the hospital before being able to resume ordinary duties, is provided for in the Convalescent Home. Practically all probation work is After-Care. In a certain sense, the inspection of orphans who are placed in private homes, is After-Care. We endeavor to develop After-Care in a systematic manner in our Fresh-Air work in Baltimore. We had one hundred and thirty children at a time in our country home, keeping them twelve days. We endeavored to find out all cases of neglect of health or of schooling or of religious instruction, and then when the children returned to their homes, we notified the parish conferences of our discoveries and requested them to give the children After-Care; that is, the Fresh Air work had been done. In doing it, we discovered need of further attention. We set at work, the agencies which might take care of this further work in the reconstruction of the children with whom we dealt. When we undertake to relieve a family, let us say that material help is needed at first. We work with the family until income is restored and no further material help is required. Is our work ended with that? If it is, there is no problem of After-Care. If it is not, there is a problem of After-Care. We protect a boy in the Juvenile Court and ask his release on probation. Is there no After-Care in this case? Of course there is. There is scarcely a case of relief-giving in acute distress which does not involve either the duty or the opportunity of After-Care. And my friends, the Christian who brings the poor within the circle of his love does not distinguish between duty and opportunity. In true relief work an opportunity is a duty. That is all there is to it.

Let me put the question bluntly. When shall we drop the needy family? If we start to help a feeble man to go up stairs, how much assistance shall we give him? Shall we bring him to the fourth step and leave him there? Shall we go on to the seventh step and drop him? Shall we take him to the top of the stairs and see that he is not exhausted on reaching there? You know that a true heart would lead us to do everything required in the case; so, also, as to the Needy Family. It is thrown low in the social scale, dependent, distressed, without outlook and without friends. It feels the divine call to rise to independence, to moral integrity, to ambition and hope and social respectability. Shall we say to the needy family "We will help you up the first two steps and drop you" with material relief, or shall we tenderly and helpfully remain with them until they have mounted the difficult way and are not only independent but also secure? To drop a family just short of independence may be more cruel than to permit it to starve, for once hope is aroused, there is new capacity for suffering. Better not to touch the family at all than to feed merely the body in order that the heart and soul may have new opportunity for suffering. Who among us can live happily without his friendships, without his inspirations, without depending on others in an emergency, without giving and seeking advice in our everyday life? If we can not do it, how can we ask the poor to be stronger, more wise and more resourceful than ourselves? Gentlemen, I am making a plea for a spirit in relief work. I state it simply. Once we have taken hold of a family, the law of God's charity requires us to stand by just as long as our standing by can bring strength and hope. We must stand by intelligently. We must not overdo. We must observe the rules of prudence and common sense in what we do. When we are through with the needy family, it will be impossible to drop it, for that family will be practically on our level and there is no question of dropping when we stand on the same level. I have but one thought, one appeal. Never drop the needy family unless you have to; unless it has lost totally its capacity to grow or you have lost your power to help. After providing for the body, see to the soul; after providing for the soul, see to the mind; study environment, temptation, opportunity. Be a factor in the reconstruction of the home. Be the friend that inspires against despondency, re-enforces against doubt, and directs against confusion. Let us aim to drop the word After-Care and call it Care, and let us make that word "Care" long enough and deep enough and high enough to equal the whole range of hope and opportunity that is possible to the needy family.

I recall one family on which I worked for some time until its income was re-established and its distress was but a vanishing memory. Everything apparently had been done and yet I was requested to remain in close touch. The self-respect of the father had been so thoroughly built up that he was capable of being ashamed of the fact that "he was not good at figures." As he himself stated it, "I can add up to the ceiling, but taking from confuses my brain." By a little care, I was able to assist him in his figuring once every month. I became his friend. I was helping him and he did not know it. After-Care ought to merge into friendship. Sympathy becomes love. This is the divine magic.

Now, in preparing my paper, I consulted by mail and verbally a large number of experienced workers in the field of Catholic charity. The majority of those who expressed their views agreed that After-Care is desirable, but except in a moderate way, practically impossible. Very few advise the policy of dropping the family just as soon as material relief has done its work. The difficulties mentioned by the majority just referred to are the following: First, we have too few workers to permit the detailed service involved in After-Care. It is claimed that we must give relief in acute distress and then proceed to take up other cases of acute distress. Another difficulty is that while we may have here or there a large enough number of workers, we will lack the efficient and trained workers that this higher type of After-Care calls for. A third difficulty is found in our lack of means to push our work to the limit in mind. Finally, it is thought that there is some danger in overdoing by remaining too long in the attitude of helper to the needy family.

I believe that these are difficulties, but they can not be objections. It is our business, that is, it is the business of the Catholic laity to equip itself to meet the divine obligation of relief. If we have too few workers, it is our duty to find more. Are our methods of expanding and developing our organizations intelligent? If we have too few efficient workers, are we not to blame? Let us train our workers in sufficient numbers. If our means are unequal to the larger task that After-Care imposes, something must be done to educate Christian property-owners to a sense of the stewardship of their wealth. If there is danger of overdoing, that is simply a fault of training and of judgment. I believe that our progress will lie in the direction of facing squarely our problems, of discovering wherein our equipment is inadequate, and of going to work bravely to bring it up to the most exacting demands of high-grade work.

DISCUSSION.

FATHER MONAGHAN: With regard to this question of the After-Care of Families, I think it is only necessary to look at it to realize its importance; not only importance, but its absolute necessity. In the few moments that are left to me, I can only say a word directly on this subject, because I wish to refer to something with which this is connected.

It is absolutely impossible, as you ladies and gentlemen know, to do any work with a family, at least any work that will have a permanent value, unless it is kept up, not only for a week or a month or for one season, but kept up through many seasons. It is true you may be called upon at times, to give temporary relief or care to a family, as when some accident or sickness curtails the income or increases the expenses, and there may be in that family no need for after-care, as the father is sober and industrious, the mother careful and thrifty, the children regularly attending the parochial school, and all, careful about their religious duties. Here your work is done when you give, kindly and sympathetically, the temporary relief needed. But with the work that we usually take up, this is not the case; we not only have material want and dependency, but we have likewise moral need and delinquency, not always it is true, delinquency so far as the law of the land is concerned, but certainly serious failure so far as the law of God and the law of the Church are concerned, and consequently if you simply go into that family, give relief and then leave them to themselves thereafter, you might as well, so far as the permanent result of your work is concerned, have stayed away.

Now, let us connect this subject with the one that was brought up here yesterday and the question asked last night in regard to it. You remember the appeal that was made yesterday morning for trained workers, and how the writer of that excellent paper insisted that the work demands, from those who do it, the knowledge of causes and effects, as well as the knowledge of remedies and their application. You remember, too, the pointed questions that were asked last night with regard to the subject-matter of that paper. "Are we going to turn over all of our charitable endeavor to trained workers; are we going to quell in the souls of our men and women, that natural instinct to do charitable work?" Now, ladies and gentlemen, it seems to me that in order to do any work well, we must know how to do it. A certain priest whom we invited to speak at St. Mary's Seminary, while I was a student there, said "You cannot do anything of permanent good with the poor. Of course, you have to do something—you have to work and strive along as best you can, but in my thirty-six years in the ministry, I have failed to see much that was permanently beneficial." He said "For instance, I have personally gone into the alley and removed a family—a woman and her children. I took them out of the alley and put them on a good street, and in a good home, but inside of a few months they had found their way back into the old location." Now, ladies and gentlemen, what was the trouble there? It was the absence of a trained worker, who had time to devote to the task. Suppose a farmer or a gardener should select the very best soil possible, and then should take a plant—let it be a healthy plant or a sickly one—and put it into that soil and then leave it to take care of itself, you know what the result would be. The weeds would choke it up, and it would die for the want of attention. And so with a dependent or delinquent family—it must be watched and tenderly cared for until it grows strong in its new environment. We listened to a splendid paper this morning on the necessity of play and playground for children, and in work of this kind the writer tells us we have need for trained workers. But stop to consider, if we need trained workers to teach us how to play, how much more do we need trained workers to teach us how to pray.

It is not a question of stifling charity in the souls of men and women, for the trained worker needs men and women with the hearts of Jesus Christ, prompted by charity, to tell them what work to do, and to keep them doing it, to encourage them in it by their support and co-operation.

Now, just one single instance with regard to this question of the need of trained workers. A lady told me a short while ago, of a little boy who was coming to her home evening after evening. He told her a very pitiful story of need in his home, and that good kindly woman, prompted by charity—by the charity that was in her soul, filled his basket every evening and sent him on his way rejoicing. When she told me of this case, I said, "Who was the boy?" She said, "I don't know, Father." I said, "Where does he live?" She said, "I don't know." I said, "Now, listen; you think you are doing a good work, but you are rather doing a ruinous work. You are teaching that boy how easy it is to get along in the world without working." It is very easy, if we have means, to give a dollar or even five, in answer to an appeal such as this boy made. It is an easy way of doing charitable work, but in order to accomplish good and practical results, one should follow that boy into his home, should seek to see and know the conditions under which he is living, should try to understand the problems that are in that home, and then apply the proper remedy to them. That is charity. That is charity directed by intelligence, and if we use intelligence in every other sphere of life—the intelligence of progress—certainly in this matter of charity and relief work, it is proper and necessary that intelligence should be used. Let us not content ourselves with casually giving alms here and there, but let us make an intelligent, determined, unceasing effort to discover the real underlying causes which are responsible for these deplorable conditions in the homes, and then let us earnestly and untiringly address ourselves to the solving of these serious problems; let us get at the root of the evil, and administer the treatment which is necessary to effect a permanent cure. Let us not concern ourselves so much with the treatment of the effects as with the intelligent treatment of causes. To do these things, we need trained workers to assist us and to teach us that our work is only begun when we relieve present necessities.

Monsignor McMahon: It seems to me that this question of "After-Care" which is the subject of this morning's session, should go a little more in the historical line. We are viewing it as if it were something new in the Church and we would regard it as one of the great inventions in charity work to-day. The fact is, however, that we have to go back nearly three centuries to find the same after-care of the poor used in the Catholic Church. It has a somewhat different aspect to-day from that of 1620, but allowing for the variation in customs and knowledge, it is the same not only in the root but in the branch and leaf. We heard from Monsignor Shahan in his opening address that charity has been perennial in the Church, so this "after-care" in one form or another has always been prominent. St. Paul gives us an intimation of it when he says "If any man have not care of his own and especially those of his house, he is worse than an infidel." So through the centuries could it be traced until the period of St. Vincent de Paul when it flowered out in much the same manner as it is to-day.

At that time, the dissolution of the guilds destroyed the union of workmen in the trades and industries, and the breaking up of the monasteries made the poor who were dependent upon them, seek out other sources for aid. Henry VIII dissolved both these charitable organizations that made for harmony and he was followed by Elizabeth who, because of the widespread begging consequent on their dissolution, was obliged to establish workhouses for the people who had been dependent on the monasteries.

It was about this time that St. Vincent de Paul organized the first ladies of charity who were to look after the poor in their own homes, and it was in conjunction with it, that began this "after-care" work, such as has been related here this morning. In the little church of which he was pastor at Clichy on the outskirts of Paris, he was told one Sunday of a family that lived some distance away from the church being in a very impoverished condition. He appealed to the congregation (who were then not so numerous as to-day—there are probably 60,000 people now living in that parish limit whilst there were only 1,000 in his day) asking them at the Mass, to look after this poor family. According to the story in his life, after Vespers in the afternoon, he went out to see the family himself, and found so many people bringing food there that he thought it necessary to form some organization so that their charitable endeavors would not be lost. The amount of food that was then given would only spoil in a very few days without any advantage to the people. He then organized the Ladies of Charity to visit the poor of his parish, and, not content with having the services of these benevolent ladies whose duties at home and to their families would make it impossible for them to care regularly and systematically for the poor, he established the Sisters of Charity. To-day in the large cities of Europe, you will find these same Sisters of Charity doing the work of the paid helper without pay, and being assisted in their endeavors by the ladies' auxiliaries. To these latter the friendly visiting is entrusted; the care of the children, seeing that they go to school and religious instruction; the care of the parents in their material and spiritual life, so that vice of every kind shall be eliminated and the character of the people be uplifted. This Sister of Charity then and now is the trained worker of to-day, which we seem to view as a new feature.

After the destruction of the monasteries and guilds effected by those who started the Reformation, came the introduction of machinery and with machinery, we can well imagine how people were thrown out of work, as we know it from present-day experience. Without Catholic principles to guide the people through these trials, their condition became hard to bear. About the same time the economic doctrine "laissez-faire," which means "every man for himself and the devil take the hindmost" was introduced. This resulted in pure selfishness and men worked with no other idea than that of gaining selfishly all possible wealth, and in whatever manner they could, regardless of moral law, and it resulted in a most helpless and destitute state for the poor. That doctrine, however, is reaching its end and has well nigh run its course, not only from the viewpoint of the moral law, but even from the legal standard as we see it daily modified and regulated by authority.

The patent evils resulting from it in such glowing manner, brought about two reactions. One is that of Socialism, which is simply the substitution of one phase of evil for another. The other reaction is that effulgence of the Catholic spirit of working for charity such as we have seen during the past twenty years or more, rising up so strongly in our country as it has done in Europe. Since the publication of the encyclical of Leo XIII on the condition of workingmen, we have noticed a gradual rise in the Church of an active and energetic spirit, striving to help the poor in every land, not merely by charitable endeavors, but by real social reforms. So to-day has it extended until we find that bishops desire to have in the large parishes these trained workers who will fill out the fullest demands of "after-care" with other charitable endeavors. Their object will be to seek out the poor and help them in conjunction with the St. Vincent de Paul Society and the Ladies Auxiliary by bettering their manner of living. This trained worker can find out and remedy things that no other volunteer agency can accomplish. More than that, the trained worker will have the time and the energy to get down to the causes of poverty, misery and spiritual inactivity and build up what there may be of good in the family until they become righteous in the manner of living.

Through such a course in the organizations now working in charity, we are sure that much good will be effected. Such a worker will have to keep in mind the full meaning of "after-care" which is truly found in the maxim of Frederick Ozanam: "Let the alms you give, be a bridge by which you shall enter into their hearts and build up Christian virtue."

THE VICE-CHAIRMAN: Dr. McKenna is unfortunately unable to be here today. Mr. James E. Dougherty has kindly consented to read his paper.

THE RELATION OF THE STATE TO THE CONVICT'S FAMILY.

DR. CHARLES F. MCKENNA.

After convicting a criminal the State finds itself in a new position in its relation to him. Previously it has been pursuing him, now it has to assume not only a punitive attitude, but the position of a guardian and must even furnish physical support. Nothing inhuman will be permitted by society to disgrace the State in its conduct towards criminals. Sending them away and casting them upon desolate islands where they must forage for themselves is not now society's way of collecting from those who are heavily indebted to it. Salubrious surroundings, good shelter, light, warmth, nutritious food, all of these are items which the astonished citizen is now told he must provide for the man who has injured him. And upon reflection he agrees to meet the bill. He sees he has a duty to his weak brother. Perhaps he hears his own still small voice whispering of some neglect of duty in the past which may have hastened the erring one on his mistaken way and brought him to his present sad condition.

Having provided this support for the subject of its punitive laws the State must now re-examine its conscience as to some other details. This prisoner about whom it has learned to be solicitous not only has a body to be nourished but has, perhaps, something else valuable to the State and for whose support he has been struggling, namely, a family. They are now, perhaps, weak and suffering. They certainly are if he had been their only daily support. Their situation may be acute. What shall be done for them? Shall we permit them to struggle so cruelly that they may sink to death in disgrace? Well, the answer is, put him in duress in some working position where earnings can be made that can replace his former earnings and be transmitted to his family. Strange to say this does not appear to be a general practice. Payment from the earnings of men in jail for desertion or non-support is now an accepted principle—thanks greatly to Judge De Lacy—but systematic and economical administration of prisoners' labor with the provision for direct return of a fair fraction of the earnings to the family of the prisoner is not an accepted principle. To weigh the pros and cons of this proposition let us put it in its boldest terms: The State must furnish support to the wife and children of a prisoner in direct proportion to their needs when they are stricken with poverty following the man's imprisonment and directly resulting from it.

The first objection is that we have here one of the mistakes of paternalism run wild; that the State in being too ready to show evidence of gentleness will lose majesty of power and potency of punishment. The State in these cases must be hard, bitter, almost cruel. It would be better to let all the evil consequences follow the man's crime and punishment, than to have him and other evil-doers perceive signs of relenting.

The answer is the same as has always been returned in society's experience in this field when seeking to mitigate the situation of delinquency. Punishment can take other forms and still be efficacious punishment. Such was the result of abolishing imprisonment for debt. The majesty of the law was no whit dimmed, rather was it enhanced by its throwing off the mask of a cruelist and turning to preventive measures for the correction of the relations between debtors and creditors. Akin to this also would be the claim that the culprit would be too ready to return to his evil ways upon his release when he finds a new chance of a certain kind of escaping from the consequences of his act, namely, that his family would be supported in case he should again be imprisoned, leaving them destitute. But it could be answered that for a felon given to repeating his crimes, such thoughtfulness for his family is at no time likely to be a consideration. He is too hardened for this.

Another objection which is sometimes urged is that the wife and children would often play the part of dependents; they would hide their resources and masquerade as beggars. But I see no reason to believe that the agencies of inspection would not be as efficient in forestalling this as inspection is in heading off fraud in other fields.

The strongest objection is perhaps the economic one. The State positively cannot afford it; we are paying out too much now for prisons and the consequences of crime. To meet these bills alone from the earnings of convicts is hopeless, so how can we get money to transmit to their families?

However this may be, the consequence remains that the State suffers already from an economic loss in the dependency of a group affected by the duress put upon an individual. A few citizens take up the burden that should be borne by all and they perform it inadequately.

Every death from preventable disease can nowadays be debited against assets in the ledger of the State. Why can we not make the same kind of an entry when the State, by neglecting to feed those made hungry by its act, assures to them destitution, disease, and degradation? If we kept our books this way we would find this custom of neglecting the convict's dependent family to be a very wasteful practice.

Pardon me if I use no nobler argument. It is the fashion nowadays. Business is business, and figures on balance sheets are very appealing when they are closed on the right side, and I must say, whether it is noble or sordid, that it makes its appeal to common sense. Paternalism pays.

Thinking over these arguments lately I determined to see how prevalent is this situation; just how often in every-day life is some sick wife or some mother and child reduced to really damaging want and destitution by the act of the court in sentencing a man to a long term of hard labor.

I have been informed by the Rev. Thomas J. Lynch, Director of the Catholic Protective Society of New York City, that such a situation is being met with every day; that his Society is extending relief constantly to worthy cases of just this character and that the destitution of families following directly upon a long prison sentence of a wage-earning head is already of too common occurrence.

The New York Prison Association recognizes the evil of dependency of this character and publishes amongst the purposes of the Association "necessary aid for prisoners' families." Dr. O. F. Lewis, the Secretary of that Association, has written me to state it as his belief that "a considerable proportion of prisoners' families are, by the conviction and imprisonment of the prisoner, left either destitute or in such financial condition that, without assistance, they would surely become dependent. The Prison Association has at present some thirty families of such nature upon its books whom it is helping as well as it can. The various charitable societies of New York have also a certain proportion, not known to me, of prisoners' families. If all such families were under the care of one society they would amount, I am sure, to several hundred at least."

When I addressed a letter with this question to our good friend and fellow-member, Mr. William F. Downey, of Washington, D. C., he replied affirming the existence of the evil and making the following ingenious argument as to the obligation of the State in the matter: "This is a subject," he said, "to which I have given great study, and after an experience of thirty years in visiting the prisons and homes of the prisoners, and from the knowledge gained thereby, together with the police court reports, I can truthfully state that about 90 per cent of the prisoners receive their sentences from causes induced by using intoxicating liquors; therefore, I think the State should in great measure be held accountable as it is responsible for the want and misery brought upon the unfortunate families.

"It is the State that gives license and protection to both dealer and manufacturer of liquor. This traffic does more harm to the citizens than all the other evils combined, as it destroys the most important faculty of the human being—the brain. When this reasoning power is gone nothing but evil follows. When the citizen is ruined the State's officer or policeman arrests the unfortunate creature. He is prosecuted by the State and the State's judge condemns him to the State prison. The State warden and officers confine him while his family is left in want without a protector or provider. This is all wrong * * *. It is better to cure than to destroy, and the citizen should be the first consideration."

Mr. Daniel P. Conway, probation officer of the Society of St. Vincent de Paul in the higher criminal courts of the City of New York, informs me that he has about two cases a month of this character and he has also given me the details of some very affecting individual cases.

If we assume some similar figures from the Jewish officers of prisoners' aid societies and consider that the figures are somewhat corresponding in other boroughs relative to their population, we can assume that the great metropolis furnishes much misery of this character which the State can and, in our opinion, ought to take steps to relieve. We might take time to inquire how this might be practised, but I think this is hardly necessary just now.

Knowing as I do the dissatisfaction which all communities feel with the way in which they administer their penal work, knowing of the shocked feelings which always assail a prison visitor; how so much is observed in prisons we feel ought to be corrected and we either know not how to improve or despair of obtaining the public ear for a solidarity of movement for improvement; knowing also as we see from the facts stated just now that this dependency of convicts' families and idleness or useless labor or unpaid labor of convicts are related to these evils, I am led to make the following suggestion. It can fittingly be made to a large gathering like this, representative of our whole country, nobly desirous of doing the work of God throughout its entire confines, consistently, persistently, and in one united effort.

I recommend the appointment of a *Committee on Prison Values.* By this term I mean not tangible assets, but moral and economic ones.

Its duties would be to find out for us just what value we are now obtaining from the prison system of today, how its moral value may be raised by an introduction of more Catholic teaching in the practice of penology, how Catholic chaplaincies can be increased and strengthened in their work and how other means looking to improvement for our unhappy brethren may be introduced.

Such a committee can make a good study in every State of the Union and find for one thing the state of affairs among the convicts' families. A most shocking insurrection of life prisoners in the Michigan State Prison very recently is ascribed by some to too much of the spirit of humanity in philanthropy or "coddling of the prisoner." This may or may not be so. It would be well to know. It does not appear as if there could be such a thing as too much humanity. It is likely that what is required is more enlightenment, more strength of will and character, more intelligence on the part of the prison authorities, and lastly more interest among the general public.

DISCUSSION.

MR. THOMAS FOLEY HISKY: There is one thought that occurred to me just a moment ago. I believe that under our system of government, it is wrong to hold that the State, under the rights constitutionally delegated to it by the people, is under obligation to actually conduct all forms of charitable work and administer all forms of charitable relief.

At one of the sessions of a commission appointed some years ago to investigate various charitable institutions in the City of Baltimore, the question was asked whether the city was legally bound to prevent her citizens from starving. The legal member of the commission answered no, and that answer probably caused surprise. It is submitted that this underlying thought was referred to by Dr. Flick in his most interesting paper of last night. Some confusion may arise from the fact that since in the rush of affairs in this country, very many people have not the time to engage in the activities of practical charity work; and, lest the work go undone, it becomes necessary to employ people who will give to it their whole time, it follows in the minds of certain persons that these workers should be paid out of the tax budget, and that therefore the work should be done by the State.

But the complement of the thought was suggested by Father Lynch, and in my opinion, this has not been sufficiently emphasized. Remember that no matter by whom the work is done, the inspiration of all charitable work should emanate from the church. It has to be accomplished, in our rush of life to-day, through paid workers; but it ought to have its incentive in the parish church and under the active leadership of the parish priest. Many clergymen say that they have not the time. This is true in some cases. It is also unfortunately true that it has been found impossible to secure the consent of some pastors to the formation of a Conference of the St. Vincent de Paul Society in the parishes respectively under their care. These, I know, are exceptional. Permit me to say that it is a very great pleasure to your humble servant, and, I believe, to others present, to see so many intelligent men of broad and broadening views, of the younger clergy, attending these conferences, because they are the men who will have to lead in our work.

Now in regard to the State and the convict's family permit me to tell you what we have done in Baltimore. The Board of Visitors to the Baltimore City Jail has general charge of all reformatory institutions in the city and especial charge of the city jail. For a long while, the convict's family received nothing from his labor while he was in the Baltimore City Jail. (It may be remarked that the Penitentiary in Maryland is a State institution, with which the Board of Visitors has nothing to do.) As the Board of Visitors had no right to appropriate money for the support of the convict's family, they arranged, upon renewing contracts with the employers of labor in the jail, that the contractors should pay three-fourths of the amount earned by the man from his allotted task, to the proper officers of the jail, and that one-fourth of what would be paid for his allotted task and all extra work should be credited to the individual. An account was opened to the credit of each prisoner in the shops, against which he has the right to draw while in prison, and this money can be applied by the prisoner for the benefit of his family.

Mr. Biggs: Before the discussion on the paper of Dr. McKenna is concluded, I should like to say a few words on the subject.

I cannot agree with my friend, Mr. Hisky, of Baltimore, as to the attitude and the duty of the State. The State as we know it, is an organization of individual units, men, women and children; it was organized by the consent of those units for the common benefit and protection of all. This idea is at the bottom of organized society and as a logical sequence the State is vested with power to protect itself and society from acts prejudicial to its welfare. It may consequently inflict punishment for crimes and it may, for the same reason, protect those units which for any cause may fall into dependency or into crime itself, as the result of the punishment which is inflicted upon the real criminal.

It is within the knowledge of every social worker that the punishment of the criminal is the most vicarious punishment we know of. I am not referring to the hardened criminal—the man who comes, time and time again, into court and is sent to prison—but I am talking of the man who, as the result of a momentary weakness, has been carried out of normal habits of thought and action, and commits crime. The moment when that man comes for the first time within the grasp of the criminal law, is the moment of greatest punishment and suffering; after that the punishment is simply the daily routine of prison life; but outside of the prison wall, in the city, is the family which becomes dependent because its bread winner has been taken away from it. How about the family? It has committed no crime and yet a defenseless wife and helpless children are made to suffer; young boys are led into temptation and danger and young girls are exposed to lives of misery and shame while the State is wreaking vengeance on him who has violated its laws. It is possible, therefore, that in punishing the criminal, the State herself may become responsible for a whole series of events more disastrous and far-reaching than the original crime. We are a practical people, impatient of technical barriers. We will not be hampered by narrow constructions.

In the State of Maryland the contractors receive the labor of the prisoner for fifty-seven cents per day. For that amount, the State furnishes the buildings, the lights, the heat and the power and equipment necessary to enable the contractor to make that man's work profitable. For that the State receives fifty-seven cents a day. Out of that fifty-seven cents a day, the running expenses of the institution are deducted. Now last year, in the neighborhood of thirty thousand dollars was paid over by the Board of Directors of that institution to the treasury of the State of Maryland, and everyone was delighted because we had such a magnificent institution—one that was actually putting money into the treasury of the State. But they overlooked the fact that out in the City of Baltimore, out in the State of Maryland there were hundreds of families supported by the various charitable organizations, of all denominations, because the bread winner was toiling for a contractor and for the State. Now I say and I urge upon this Conference that that is not fair—it is not just to the prisoner or his family. The primary object sought in putting men in penal institutions is their reformation. What I want this Conference to stand for, is the indeterminate sentence of prisoners, and a fair and proper application of earnings of the prisoners, first to the support of the prisoner himself, and secondly, to the support of the prisoner's family out in the world.

REV. DR. JOSEPH SELINGER. (Communicated by JOSEPH C. JUDGE.)

After reading an abstract of Dr. C. F. McKenna's paper on "Relation of the State to Prisoners' Families," I wish to offer the following suggestions:

1. There is hardly any doubt that it is the duty of the State to provide for those who are reduced to want and distress by imprisonment of those on whom they have depended for support. The State is, of course, not at fault. The consequences of crime are not its doing. Still, removing the criminal and culprit, both to protect society and, if possible, to mend offenders of the law, frequently puts a family or parents or other dependents in penury. It is not the resulting disgrace that is to be remedied, but the privation of the necessaries of life. The present condition of society demands that citizens be not further burdened, and that, while the criminal is punished, his dependents are not made to suffer innocently. It is not only a question of charity, but likewise of justice. Private charity may supply the deficiency of State help, but the State has no right to expect the exercise of such charity by private associations, unless indeed it concurs to assist them proportionately in their good work.

Now it is proper for the State to abolish or lessen punishment in order to avoid distress or want following its infliction. Penal institutions are a sad adjunct of human governments.

2. How can the State meet this duty devolving upon it?

Only by action in our legislative bodies.

The general public does not feel the necessity, while dependents on those committed to prison, commonly seek relief in their immediate locality or from those connected with prison management.

3. How can legislative enactments provide for such dependents?

Here there are several points to be considered: First, establish the existence of the distress in consequence of the imprisonment; second, the amount of relief required; third, the assurance of proper use of relief offered. Another point is, whence to derive the revenue necessary for such relief. Should it be by appropriation; should it be by wage for labor performed by the convict?

The convict should in a manner reimburse the State for expense incurred in his account; however, not in such measure as to leave him penniless on release or pardon. The methods adopted by different States in Germany, for instance, could be profitably studied.

However, pending such action to create a sense of duty of State to Prisoners' Families, and awaiting actual relief from the State, what is now to be done? Cases are urgent and alas, too plentiful. There are no statistics to establish the dire necessity of immediate provision. It is not the prisoners who are here considered, but those who by their imprisonment are reduced to want and distress. The paper here discussed recommends a Committee on Prison Values. It could help indeed to promote better knowledge and appreciation of Catholic opinion and charity; it would go far to prove that Catholic spirit is most humane, but would it be organized action for immediate assistance to the needy?

Let the St. Vincent de Paul Society learn from the prisoners themselves through the Chaplain, or other agents of the whereabouts of their families or dependents, then communicate with the societies, or priests in localities where they live, and provide such relief as conditions call for. The wife or children or parents in need would not be drawn from their church and their faith by proselytizing charity workers of other denominations. We would at least protect our own. Let Catholics see to it that their brethren enjoy equal advantages. This is not our privilege, but our right.

Catholics in Missouri have formed a society to provide for the spiritual wants of Catholic inmates in the penal institutions of their State. The scope of that society is, of course, broader than the subject here discussed. But it still includes care for dependents of those incarcerated. Such a society is naturally interdiocesan, since the inmates of the State penal institutions come from all parts of the State. While its management is central, all Catholics of the State are interested and under the auspices of the hierarchy of the State are invited to become members. Such a society can at the same time co-operate to effect a sense of obligation with the public on the "Relation of the State to Prisoners' Families."

THE VICE-CHAIRMAN: If there is no further discussion, the next paper will be now read.

HOME RECREATION, PLAY AND PLAYGROUNDS AMONG THE POOR.

MARGARET C. CUMMINGS.

I shall attempt two things in my paper. First, to convince you of the necessity for play and recreation; and, secondly, to urge the strongest appeal for co-operation on the part of Catholics in the playground movement.

Karl Groos has established the governing force of instinct in animal play. He says that "among the higher animals certain instincts are present which especially in youth, but also in maturity, produce activity that is without serious intent and so give rise to the various phenomena which we include in the word 'play.' In child's play opportunity is given through the exercise of inborn dispositions to strengthen and increase his inheritance in the acquisition of adaptations to his complicated environment, an achievement which would be unattainable by mere mechanical instinct alone." He holds play to be an instinct on a level with the other instincts which are developed for their utility. Its utility is twofold: First, it enables the young animal to exercise itself beforehand in the strenuous and necessary functions of its life and so be ready for their onset; and, second, it enables the animal by a general instinct to do many things in a playful way, and so to learn for himself much that would have to be inherited in the form of special instincts." So important are both of these utilities that he says children play not because they are young, but they are young in order that they may play.

Activity is the law of the child's being. Play is absolutely essential to the development of childlife, because the child grows through activity—grows in mind and soul and body—and if he be denied opportunity for the exercise of this activity he will either not develop at all or else his development will be stunted and perverted.

But where shall the child play? To many of us the children flying from the "chasing cop" is a familiar sight. Just stop to consider what this chasing means. The mother chases the child from the small, dark rooms (her overwrought nerves can no longer stand the strain caused by his boisterous play); the janitor chases him from the doorstep; trains, cars, automobiles, wagons chase him from the street; the storekeeper chases him from the show-window; the policeman chases him from the corner. Where shall he find a place to play? Nor does blame attach to the persons enumerated; back of it all is the city, "the city which is building for business; the city which is not building for children." Fifty years ago our social and industrial organization was such that there was ample room for the child to grow up in the open spaces; trees to climb, swimming holes, plenty of space for a game of ball. To-day it is so compact that he scarcely has room to breathe and no place to play.

Though I am presenting my subject in a conference of charities, I would not for one moment have you consider play a matter of charity. It is as inherent a trait in the poor as in the rich. It is a necessity, not a luxury. The poor have just as much right to cards, dancing, music, games, as the rich. Therefore, I present it to you as one of the important duties of citizenship to safeguard this right to the poor and give them their chance for it.

Dr. Gulick says: "Democracy must provide not only a seat and instruction for every child in school, but also play and good play traditions for every child in a playground. Without the development of these social instincts, without the growing of the social conscience—which has its roots in the early activities of the playground—we cannot expect adults to possess those higher feelings which rest upon the earlier social virtues developed during childhood. The sandpile for the small child, the playground for the middle-sized child, the athletic field for the boy, dancing and social ceremonial life for the boy and the girl in the teens, wholesome means of social relationships during these periods are fundamental conditions without which democracy cannot continue, because upon them rests the development of that self-control which is related to the appreciation of the needs of the rest of the group and of the corporate conscience, which is rendered necessary by the complex interdependence of modern life."

No place for play, no place for the child. But play he must in obedience to the inherent instinct and impulse, and play he will. Hence the appalling number of juvenile delinquents, made so in many cases by the intolerance and greed of our modern city. To-day land is sold by the square foot and every inch of it is utilized for factory, store, street or railway track. There are no more back yards or back alleys; even doorstep space is denied.

The statistics of the juvenile courts and the experience of the police show without doubt that the introduction of playgrounds, properly equipped and supervised, into a neighborhood leads to a reduction in the number of juvenile offenders.

According to the testimony of Mrs. Harriet Heller, a probation officer, "the adequate equipping of a reasonable number of playgrounds would eliminate most of the misdemeanors arising from misdirected energy. This is considerable and includes disturbing of venders, entrance of vacant houses, burglary, arson, street gambling, fighting, a fair share of neighborhood quarrels, certain thefts, gang work and much general lawlessness."

The question of juvenile law-breaking is largely a question of children's play. As Judge Lindsay has said, a boy who breaks the law is in nine cases out of ten not a criminal. He is obeying an instinct that is not only legitimate but vital, and which, if he finds every lawful channel choked up, will seek an outlet wherever an opportunity presents itself.

The following statistics were taken from the report of a survey conducted by Mr. Allen Burns, of Chicago, to determine what was the relation between opportunities for play and juvenile delinquency.

The term juvenile delinquency as used by him applies to that group of boys apprehended in such wrongdoing as to bring them under the care of the juvenile court. The offenses accounting for most of these cases are in the order of their frequency: Stealing, incorrigibility, disorderly conduct, assault and malicious mischief. Ages range from 7 to 17, the great majority, however, being more than 11 years old, and the largest number of any age being between 15 and 16.

"A small park can be expected to be coincident with a decrease of delinquency within a radius of one-half mile of 28.5 per cent, conditions of the neighborhood in other respects remaining stable. To provide a probation district with adequate play facilities is coincident with a reduction in delinquency of from 28 per cent to 70 per cent, or 44 per cent as an average. In addition, over a larger area the small parks have a tendency to decrease delinquency 17 per cent better showing in the matter of successful cases than in the rest of the city; it may be said that the small parks have been a greater factor in the prevention than in the reformation of the juvenile delinquent. For the playgrounds the indication of a helpful influence is the fact that in the long run and in the neighborhood very close to the playground, children seem to be so developed that a decrease of delinquency results—a decrease of 24 per cent for such neighborhoods as compared with 18 per cent for the whole city."

During the past 20 years, and especially during the past 10 years, has come what is known as the playground movement. The term is synonymous with recreation that aims to secure not only the play of children, but the recreation and relaxation of young men, young women and adults.

An idea of the growth and scope of the movement may be had from the following facts supplied by the Recreation and Playground Association of America, a society which aims at the conservation of all existing opportunities for recreation and the establishment of new ones; also to co-operate in every possible way for the furthering of the playground movement throughout the country. In fact, it may be likened to a great clearing-house for the solution of all problems pertaining to the movement, so splendidly is it organized and equipped.

Four hundred and eleven cities maintain playgrounds in some form. Two hundred and fifty-seven cities during the year ending November 1, 1911, maintained 1,543 playgrounds, employed 4,132 men and women, exclusive of caretakers, and expended $2,736,506.16. In 53 cities 228 playgrounds were open throughout the year. In 112 cities 812 playgrounds were open only during July and August; 115 cities have playground associations, 37 have playground or recreation commissions, and 23 have both. Two hundred and fifteen playgrounds in 67 cities were reported open evenings; 41 of these reported an average nightly attendance of 32,495. Forty-eight cities reported their schoolhouses were used as recreation centres. In only three cities were streets set aside for play, except that in 46 coasting was permitted in winter.

A very necessary part of a successful playground is that it be well organized and carefully directed. The child needs to be taught how to play; the young man and young woman needs his or her amusement directed. (The present crusade against pernicious forms of dancing lends forceful argument to the last statement.) Nowhere more than in the playground is there greater need for trained teachers and play leaders.

Within the past year recreation workers have come to recognize more clearly than heretofore that there are definite standards of efficiency in their field of work; that the recreation program is a part of a larger city plan to which it must be related; that playgrounds, public baths, the regulation of street play, the regulation of motion picture theatres and of public dance halls, the celebration of national holidays like the Fourth of July, the arrangements for civic pageants—are all parts of one unified recreation program in any city where recreation work is organized on the most efficient basis. City planners now recognize that provision for the recreation of the citizens is as fundamental in the modern city as provision for any other basic human need.

This problem of recreation is not one with which an occasional individual may concern himself; it is the problem of every educational and sociological effort. It is the duty of the enlightened Catholic organization to recognize it and to meet it honestly. We should be ready to follow, for thus far we have not led. To be sure, there are cases where intelligent, progressive Catholics, both priests and laymen, have met the need as it occurred. The first recorded use of the roof of a New York building as a playground was that of the Mission of the Immaculate Virgin, on Lafayette street, about 30 years ago. There was no ground space for a play yard, so the roof was utilized for the purpose.

According to Dr. William H. Maxwell, the City Superintendent of the New York Public Schools, New York has probably more need of children's playgrounds than any other city in the country, for three reasons:

First, because of its vast foreign population which must be Americanized and raised to the American plane of living.

Secondly, because of the density of population, which is injurious to morals and breeds diseases, and if not corrected by some other agency causes serious deterioration of the human kind. Statistics show that on Manhattan Island alone there are 100 blocks with a population of over 1,000 persons to the acre, and that the average density of population on what is known as the Lower East Side is 700 persons to the acre.

Thirdly, because of the prevalent method of housing people in the congested districts in enormous tenement houses, where light and air are nearly always deficient, where there is seldom any place for the children to play except in the street, and where the incessant noises prevent children from enjoying that long, sweet sleep which is the natural right of childhood.

In June, 1898, the Board of Education of the City of New York voted 18 school yards to be used for purposes of recreation during the vacation months. An appropriation of $15,000 was made for the work.

It is with the recreation work carried on by the Board of Education that I am thoroughly familiar. Briefly described, a playground occupies the lower floor and all the available outdoor space of a school building. It is divided into sections according to age, size and sex. There are hammocks for the small babies; sandpiles, building blocks, kindergarten toys and material for the children of the kindergarten age; jump ropes, balls, gymnastic apparatus for the larger boys and girls. These playgrounds are open every day except Sundays from 1 till 5.30 p. m. during July and August. There is a daily assembly which includes a salute to the flag, marching and singing of patriotic and popular songs. This is followed by kindergarten games and occupations for the smaller children; athletic games, basket-ball and folk-dancing for the girls; basketball, handball, indoor baseball, athletic games, apparatus work for the boys. Both boys and girls engage in the task of making baskets, hats, etc., at some time during the day. A room is set aside for the reading of library books supplied by the public library, or for the playing of quiet games such as checkers, nations, dominoes, etc. Story-telling and dramatization of fairy tales are popular forms of amusement with the little people. In the evenings the roofs of these buildings are used for play, games, folk-dancing and social dancing. A brass band plays popular and classical music.

I have directed playground activities since 1898 through the summer of 1911. My special work concerns itself with the destinies of the young men and boys over 16 who attend what is known as a public school recreation centre. Last season there were 65 of these—42 for men and boys and 23 for women and girls. I have the honor to be the only woman in charge of a centre for men and boys.

For 12 years I have directed the activities of a centre in what has been one of the worst neighborhoods of New York. There are three settlements in the immediate neighborhood, a public library, a block of model tenements owned by the City and Suburban Homes Company and housing 1,041 families. There are 3,700 persons to the square block, not including 350 women in the Junior League House, the latest and most practical hotel scheme that is in operation for the working girl, and the new Vanderbilt open-stair tenements, provided with special conveniences for persons in the first stages of tuberculosis. I mention all these in order that you may know what has been done for the neighborhood.

My recreation centre is typical of the others. The school building is one of the largest in the school plant. It extends from north to south for the length of the entire block and half way through the block running eastward. It is open every night except Sunday from 7.30 till 10. The term begins about the middle of October and continues through to the middle of May. All boys over 16 are admitted. Working boys between the ages of 14 and 16 are given a card of admission upon presentation of proper credentials. A large, well-heated, brightly-lighted room is equipped with tables and chairs for the use of those who wish to play quiet games such as checkers, chess, etc. Reading tables stocked with current magazines and newspapers are also supplied. The attendance in this room alone averages over 125 at any time during the evening. A woman librarian is in charge of this section. The public library supplies books for reading.

The gymnasium adjoins this room. It is a large one, containing two basket-ball courts, a handball court, a quoits court; a space is reserved for practice with the medicine ball. The gym apparatus includes a horizontal bar, parallel bars, combination ladder, buck horse, tumbling mats, jump stands, spring boards. This phase of the work is in charge of two teachers of physical training. There is no attempt to systematize gymnastic work; each man may choose his own way of amusing himself, except in the case of basket-ball, which is a privilege extended to club members only, and a regular schedule is posted, informing the various clubs of their nights and hours for practice. My idea of recreation is not in requiring a man to do what I would like to have him do, but in seeing that facilities are provided for him to do that which he wants to do, always, of course, with the proviso that what he wants to do is good for him and also does not encroach on the rights and privileges of others.

On the floor above is the study room, where, under the supervision of a regular teacher in the elementary school, the children from poor homes may have warmth, light, quiet and assistance in preparing their lessons for the following day.

Two large rooms used for kindergarten classes during the day afford pleasant quarters for club meetings, where club business is transacted, and, being provided with pianos, the latter half of the meetings is generally given over to music and dancing, boys only being present. These clubs are of various sorts—athletic, social, civic, literary, or a combination of two or more. They are self-governing, although the work is directed by a college man versed in parliamentary usage.

Once a week a special class in vocal music meets under a regular supervisor of music in the elementary schools.

Every Saturday night a dancing class for young men meets. It is taught by a lady specially trained for the work. Once a month this class gives a social dance to which girls are invited. For three years I have combatted the evils of the public dance halls. I feel that I have at last accomplished something. At any rate, my young men and women do not dance the "turkey trot," the "bunny hug," the "grizzly bear" and more of their kind. I am firmly convinced that the average young person of either sex welcomes a safe and decent place in which one may dance. I believe also that the troublesome turkey trotters will give it up when they know positively that not the least attempt along those lines will be tolerated.

The centre also provides facilities for those boys whose recreation take the form of clog-dancing, or of holding forth in "agony quartets," the proximity of heads being apparently a most important feature of the singing.

The centres for girls are planned along the same lines. Folk-dancing, esthetic dancing and social dancing are popular features of the work.

I have gone into so minute detail in order to show you how well equipped the school plant is to afford wholesome means for recreation. Then why not use it? There is reason, well founded, in not encouraging our young people to attend sectarian associations for recreation, but I fail to see why we Catholics should not avail ourselves of that for which we are being taxed. We cannot consistently send our children to the public school for education in the ordinary sense of the term, but certainly we can and should take advantage of the facilities it offers for recreation.

The point may be argued that the parochial schools can use their buildings in the same way and that some of them do. The new parochial schools are providing roof-playgrounds, recreation fields, etc., and are as up to date as many of the public schools. But is not our burden heavy enough already? Are we not relieving the State of the obligation of educating thousands upon thousands of Catholic children? A well-organized, well-directed playground is expensive. It may not be run cheaply and accomplish the desired results. Trained workers command high salaries. Can a parochial school in a poor neighborhood afford these? Indeed, I question should it afford them? Is it fair to ask this additional expense when the public parks, public baths, public playgrounds, public schools which we support, provide these things for our use and at our expense?

Right here let me say a word for the excellent work that is being done along these lines in our New York Catholic charitable institutions. During the past four years, under the guidance of the Rev. Samuel Ludlow, much attention has been given to athletics and recreation. All have kindergartens, and regular work in gymnastics, athletics, dancing and games. All are equipped with ball fields where outdoor space permits. Military drills and setting-up exercises are conducted in some. In others shelters have been erected on the outdoor playgrounds. The Franciscans at Peekskill have an electric carrousel. Most have swings, seesaws, slides. Several have regular bands. Facilities for play are also provided for the children who may be in quarantine.

Therefore I say to you, co-operate in this playground movement in every possible way. See to it that there is a Catholic teacher in every playground, park and recreation centre. This is a civic duty as well as a spiritual one. Many a young rowdy or hoyden that we must claim as our own can be skilfully managed by one of us and turned into a good citizen, when he might otherwise have grown up without ever mending his ways. I know what I am speaking about when I say this, for I have labored long, hard and not always successfully.

I believe the paid worker in the public parks, playgrounds and recreation centres is better able to reach and benefit the larger part of the local community. Far be it from me to minimize the value to the city that settlements and private philanthropies have been in the past, but I feel that they have served their purpose so far as play and recreation are concerned. They have demonstrated practical ways of providing these and have shown the municipality its duty towards all of its citizens. Now, I say, let them bend their energies toward co-operation with the city in dealing with this problem which is peculiarly its own.

Objection has been made that "if Catholics utilized the public schools as suggested, there may be engendered, first a distaste for the parochial school buildings, etc., and secondly, a desire to go to school where so many attractive things are found."

In answer to the first point, I can only say, that speaking for the parochial schools in cities like New York, I think they can hold their own when compared with the public schools as regards buildings, methods, etc., and if they cannot it only strengthens the argument I have advanced that the money for their maintenance should not be turned into any effort to afford recreation, but should be used in making the opportunities for education as nearly perfect as possible.

Regarding the second point, I do not fear that there will be any tendency on the part of the child to wish to study where he plays. The element of work is not at all emphasized in either playground or recreation centre, and it has been my experience that the most successful centres are those in which the school atmosphere is almost nil.

The main issue, however, is to meet the play problem itself. If the parochial school cannot solve it with the means at its disposal, I maintain that it has no right to discourage the use of legitimate sources in obtaining a solution.

DISCUSSION.

MR. P. J. McEVOY: Madam Chairman, I have been deeply impressed as a practical worker in St. Vincent de Paul circles, with the relation of opportunities for play to the healthy development of children and their protection against what we superficially call "juvenile delinquency." When the community through its neglect and indifference deprives children of easy opportunity for healthy play, and forces the children to transgress city ordinances, it is the community that is the delinquent and not the children. Our modern cities make the situation, force the children into it in their living condition, forbid them by ordinance to do the natural and inevitable things that healthy boyhood will do, call it delinquency, arrest the children and bring them before the Juvenile Court. It is a calumny against childhood to hold that our children would commit one-tenth of the delinquencies charged against them, if modern society paid decent attention to their natural rights. Miss Cummings' paper should inspire us to pay all due attention to the problem of playgrounds for children. It is long delayed justice toward the children. We in Baltimore are fortunate in having a fair amount of ground which our children utilize in play. This is, of course, more or less haphazard. We Catholics as citizens, should take a deep interest in the civic movements toward providing playgrounds. As tax-payers we are joint owners of them when they are established, and under proper guidance, our children should use them. The forceful presentation in the paper just read covers the ground. I content myself with this unqualified endorsement of its lesson.

THE CHAIRMAN: The time having expired, we will now adjourn.

THIRD MEETING OF THE COMMITTEE ON NEEDY FAMILIES.

WEDNESDAY, SEPTEMBER 25, 10 A. M.

MR. JOHN REA, Vice-Chairman, presiding.

The Vice-Chairman called the meeting to order at 9:45 o'clock A. M.

THE VICE-CHAIRMAN: This is the closing meeting in the section for "Needy Families." As you will see by the programme, we have some important papers to discuss. The first one, as you will notice, deals with the treatment of inebriety, and you know that no subject is of greater interest to Vincentians than this, or, indeed, to all engaged in the broad and noble work of Christian charity. There is a feeling, I regret to say, among a great many, both outside and inside the ranks of social reform, that it is utterly useless to attempt the reform of the habitual drunkard, whether man or woman. In my judgment this is a mistake. When we recollect that God wishes not the death of the sinner, but that he be converted and that he live, we should take heart and hope in our endeavor to win back the inebriate, to the sobering influence of temperance, having on our side God Himself. In our efforts in this direction, we should never fail to enlist the spiritual powers of the Church, remembering that through her sacraments and her spiritual influences she has a remedy for every evil and a prop for every weakness. In Philadelphia, among our conferences, we have for the last few years been making a special effort in this direction, carrying out the recommendation, made by Archbishop Prendergast, of co-operation between the parish conference and the parish temperance society. This co-operation has borne the most blessed fruits in many cases. At present we are having added to the membership of our almshouse committee, a few trained workers from the ranks of the temperance society, men who will go into the Philadelphia Hospital and Almshouse and there work among the most abandoned of God's creatures found in that institution, many of whom find themselves in a deplorable condition because of the ravages of intemperance. I have the pleasure of presenting to you Dr. John A. Horgan, president of the Central Council of the Society of St. Vincent de Paul of Boston and out-patient physician of Foxborough State Hospital, Roxbury, Mass.

MODERN VIEWS AND TREATMENT OF INEBRIETY.

DR. JOHN A. HORGAN.

Few of us but have knowledge of many piteous and intractable cases of some form of inebriety. No disease is more common and yet none is so seldom or so slowly recognized. It is very essential then that we start with a clear and definite statement of what inebriety is and what it is not.

By the term disease we mean "all deviations from normal health." Disease in the living body is manifested by symptoms. Diagnosis is based on a review of the various symptoms in each case. By inebriety we mean a constitutional disease of the nervous system whose predominant symptom is a very strong morbid impulse or craving for intoxication at all risks. Drunkenness is but a symptom of inebriety. An act of drunkenness is no more the disease of inebriety than a violent deed is the disease of insanity. There may be intoxication and there may be murder, without any apparent underlying diseases. But no inconsiderable proportion of drunken eccentricities and of fatal criminal assaults are the product of diseased states. As there is a morbid condition designated "insanity" so there is a morbid condition designated "inebriety."

The morbid crave and impulse of inebriety are not directed toward the intoxicating agents for their own sake, but for the temporary relief of the inebriate nervine agony afforded by them. Many hate the intoxicant they would sell their souls to procure. Nor is the inebriate indulgence limited to alcohol. This is the narcotic in common use, hence most of our inebriates long for and indulge in alcoholic intoxicants. As this disease is more or less like other diseases, environment and social conditions determine the form of the particular inebriant. Until within recent years the inebriate was looked upon by the laity and many of the medical profession as one who from his inherent depravity, knowingly and unblushingly preferred vice to virtue, intoxication to sobriety, and was willingly guilty of heinous sin; a criminal offender for whom pains and penalties were the only means to be used in his treatment.

About 30 years ago a movement was started in England to analyze and differentiate drunkenness and drug addiction along the lines so successfully used in the study of insanity. The work was undertaken in the belief that in a majority of cases a true diseased condition might be found by ascertaining inherited tendencies or original weakness of will, inborn deficiencies of moral control and natural susceptibility to the narcotic influences of intoxicating agents. This study has resulted in the conclusion by the majority of the profession that there is a true nervous disease of which many of the vagaries of drunkenness are but symptoms. This is a great achievement. For with a true knowledge of the disease and its causes it is easy to suggest the remedy, even though the application of that remedy is attended with many difficulties. The majority of men who drink, say 60 per cent, can restrict their alcoholic consumption because they have a healthy organism with inhibition or self-control intact. The minority who fall into degradation through drink (although their vicious propensities may play some part at first) do so because of an abnormal nervous organism coupled often with altered brain structure and weakened function. These latter constitute the inebriate class, their nervous defect being inherited or acquired by prolonged use of alcohol in an originally healthy system.

The true inebriates may be divided into five classes:

1st. Those mentally defective from birth, idiots, etc.

2nd. The recurrent insane whose drinking is always a symptom of their insanity, who drink because they are insane, and are abstemious during their lucid intervals. The majority of recurrent or periodical cases may be placed in this class.

3rd. The morally degenerate or inebriate criminal class, who steal to gratify their desire of drink. Although their physical condition improves on enforced abstinence, they show their defect by slyness, deceit, mendaciousness, and utter unreliability. Many of these are morphine habitues. Care must be taken to differentiate from this class cases where larceny and theft occur only during intoxication.

4th. Acquired cases or alcoholic poisoning of the body and mind by the prolonged use of alcohol.

5th. Those with a narcotic heredity in an otherwise apparently normal body and mind, but, who by bitter experience have learned that they have an inebriate stain which will abide with them until death. They are doomed to a continual warfare. They are to be reckoned as valiant men fighting against great odds.

It is to be remarked that men or women originally of normal health but, who through overwork, emotional distress and business or domestic reverses have lowered their power of resistance and who by frequent indulgence in stimulants become powerless to discontinue their habit obviously constitute the more hopeful or so-called curable cases. The periodical group or dipsomaniacs are ordinarily temperate or even abstemious, but at certain periods they yield to an obsession of intoxication. The period is ushered in by some days of premonitory symptoms of intense irritability and perturbation with marked distress or sinking feeling about the heart, and general depression of spirits. These are less hopeful of a cure because of the nature of the underlying disease which is closely allied to insanity.

The defective and degenerate class of men of less than normal mentality constitute a large majority of habitual drunkards who are inmates of correctional institutions and are the least hopeful for other than prolonged custodial care.

From the above review we perceive that the successful treatment of inebriety or continued drunkenness depends upon the accurate discrimination and individual consideration of each case.

The defects in existing methods of care of drunkards, which methods are in great part penal, are recognized in many States.

Where release, suspended sentence, probation and payment of fine while on probation are ideal in the cure of accidental and occasional acts of drunkenness, imprisonment for drunkenness and non-payment of fine for the habitual drunkard is futile as a method of reform and useless as a means of protecting the public.

The experience of England, Switzerland, Austria, Hungary and Denmark together with that of Massachusetts, Iowa and Minnesota have demonstrated the need of State and Municipal medical care of the inebriates as the only truly reformatory measure and is of decided economic value. Maryland, Michigan, Connecticut, Ohio, Indiana, New Jersey, New York and Pennsylvania are investigating the subject and adopting legislation along these lines.

In conducting a State Hospital care should be exercised that only the hopeful cases should be admitted. The defective, degenerate, and chronic cases should be placed under medical custodial care on a State farm or colony with the privilege of transfer to the State Hospital if improvement is indicated. Power to transfer to a prison farm all incorrigible or violent patients should be given. Thus the courts could commit doubtful cases to the farm for observation and differentiation.

TREATMENT.

Educational or re-educational measures are the basis of hospital treatment. In the majority of cases, these can be inaugurated only in a hospital where complete control of the patient may be had and a physiological life may be enforced. The medical treatment differs in no manner from that practiced outside a hospital. In all but very few cases, immediate withdrawal of all alcohol, and treatment of physical symptoms of alcoholism are sufficient. There is no known drug which being taken into the system can permanently eradicate the drink impulse or crave in an inebriate.

Together with abstention from inebriants, fresh air, regular hours, diet, personal cleanliness, moderate exercises, recreation, music and wholesome amusement are powerful allies in restoring bodily strength and nerve force. The strengthening of the inhibitory force or self-control is an absolute essential. Education alone is no safeguard. In fact, no other types are more likely to become victims to inebriety if moral control is in abeyance. The reason must be appealed to by sound instruction on the nature and effects of narcotics on body and brain and on their absolute uselessness in health. It must be shown that they are food for neither brain nor body, despite the broadcast advertisements that they are such. It must be demonstrated to the patient that he has a disease which is probably curable if the exciting cause is ascertained and removed. He must realize that if a cure is effected, his brain and nervous system will still remain peculiarly susceptible to the anesthetic and paralyzing influence of narcotics, and that throughout life his only safe course lies in total abstinence. He must be impressed with the fact that he is responsible for his future conduct. "Forewarned is forearmed." He must avoid remote and proximate occasions. His religious sense and practice must be cultivated. We as Catholics fully understand how indispensable this is.

Congenial occupation and cheerful society must be provided. Libraries, lectures, sermons, debating societies and other elevating influence should be supplied. Disturbing and depressing influences from the outside must be guarded against. Such are indiscreet visitors, upbraiding letters, and rehearsal of domestic difficulties attendant on patient's absence from home, etc.

The length of stay is dependent on previous history, duration of disease previous to admission, rapidity of mental and physical recuperation, and on the conditions and environment, favorable or unfavorable, to which he is to return. For the after-care of the patient, there should be provided an out-patient department to which the patient may be transferred upon leaving the hospital.

The following paragraph explanatory of the work is taken from the special report of the Board of Trustees of the Foxborough (Mass.) State Hospital submitted to the General Court, 1910.

Mere training of the patient is in itself an inadequate provision, when the man is forced to return immediately upon discharge from the hospital to an unsanitary home, to evil associations, domestic troubles and casual labor. In Great Britain, the Inebriates' Reformation and After Care Association has been formed to meet the inebriate when he leaves the hospital and find him work and proper associates. The British Association, however, is at a disadvantage in that its officers know nothing of the patient previous to his discharge from the hospital and also are not equipped to continue medical treatment of the patient or even win his confidence.

At Foxborough State Hospital an attempt has recently been made to improve upon the British mode of after-care by employing a physician familiar with the methods of the hospital and acquainted with its patients at the hospital, to conduct this work. Through the out-patient department physician, provision is made for instruction to the patient's family on the nature of the disease of inebriety and the methods of aiding its cure. Total abstinence is urged within the family. The patient is further linked with constructive social interests, the church, sympathetic friends, temperance fraternities and the like. The man is helped in seeking employment through the employment agency of the hospital. Men who were casual laborers before their treatment, and who learned a skilled trade at the hospital, are placed by its officers at that trade. Most important, however, is the visit paid by the out-patient physician of the State Hospital to the ex-patient, by means of which the treatment which was practised at the hospital is continued. If the physician concludes that the patient has left prematurely, he is advised to return to the hospital; if he appears safe at his home, he is aided with frequent counsel and encouragement. Contact is also kept up through visits to the hospital by the patient. Reports are required both from the patient and from his family. In this manner the psychological treatment begun at the hospital is continued and supplemented by the sociological measures of the out-patient physician, and the patient, trained to strength of will in the hospital, is equipped with an environment favorable to the exercise of his strengthened volition.

DISCUSSION.

Dr. Austin O'Malley: The subject of this paper so well presented by Dr. Horgan is "Modern Views and Methods of Treatment of Inebriety." Modern non-Catholic views on drunkenness are commonly erroneous, especially as regards the moral aspect of the vice; and the treatment by almost everyone is equally erroneous, since it occupies itself with opposition directed solely against the use of alcohol. Such treatment is too narrow; it resembles an effort to cure typhoid fever by giving headache powders.

In this country the question of drunkenness is alarmingly important; in 1910 the people of the United States consumed 2,035,427,018 gallons of alcoholic liquor, and in 1911 (according to the estimate of *The American Grocer*) they spent for drink $1,568,470,514; one and a half times more than the entire national debt. The question is extremely complicated also. During the coming year I shall have four or five serial articles in the *Ecclesiastical Review* on alcoholism and its treatment, but these will merely uncover the surface.

Dr. Horgan gave us the modern notion of inebriety—that it is "a constitutional disease of the nervous system, whose predominant symptom is a very strong morbid impulse, or crave for, intoxication at all risks." This definition is likely to be misunderstood. It is often interpreted as meaning that alcoholism is purely a physical condition like tuberculosis, and as morally indifferent. Established alcoholism is in part a physical disease, not only of the nervous system, but of every system and tissue in the body, yet it is chiefly a moral disease. As it is acquired voluntarily in all cases, except in that extremely rare form of insanity called Dipsomania, it is culpable, not only as a moral deordination, a vice, but also as a voluntarily acquired physical disease. It is commonly no sin to lose a finger, but if a man blows off his own finger to avoid military service, he is not only maimed, he is a criminal. The alcoholic may be worse than this man even physically, as the damage from alcoholism is greater. That sentimental nonsense so common everywhere, which looks upon drunkenness as an amiable or pathetic weakness, is very dangerous. All drunkards are vulgar criminals; some less than others, but all are vicious rascals.

Obviously the cure of drunkenness is in sobriety; but sobriety is only a phase of temperance; again, temperance is one of the four cardinal virtues, which are, in turn, so unified that one cannot exist, in ordinary perfection, without the presence of the others. Hence, if a drunkard would become permanently sobered, cured of his moral and physical disease, which implies also injustice, imprudence, and moral weakness, he must learn to practice all the cardinal virtues. It would seem to be more reasonable to grasp directly at sobriety itself, but unfortunately sobriety cannot stand alone. Some drunkards may fail in only one-third of the virtue of temperance, which is made up of abstinence, chastity, and sobriety, but they always are wanting in justice, prudence, and fortitude.

The drunkard may be very desirous to reform his life, or only half willing to reform it, or he may be indifferent, or opposed to the reformation. He may be a natural man—that is a, pagan; or a Christian with enough faith, or common sense, left to render him willing to accept justification and all that this implies; or, again, he may be a drunkard who temporarily is in a state of grace, but so weak in virtue that he will presently return to his vomit. The possible permutations of the states of drunkards are so varied that we rarely have two cases just alike, and no single method of treatment will meet every condition.

It is a foolish waste of breath to talk of temperance to a person actually an alcoholic. He may agree with every suggestion you make, take a pledge with bell, book, and candle, and floods of tears, and then get drunk on the way home, because he cannot help himself. One of the great moral evils of alcoholism is that after it has been acquired it almost destroys free will. The drunkard is often not culpable here and now in the volition, but he is culpable, as regards all foreseeable vice and crime, in the cause, the cause of his condition which is voluntarily placed.

You must get the physical toxine of alcohol out of the man, quiet his overwhelming craving for drink, by medical means before you begin the moral treatment. We have fortunately at present such a medical method of clearing out the alcoholic toxine. By the Lambert method in from 48 to 60 hours, when administered in a hospital by a properly trained physician, any drunkard can be so freed, temporarily at least, from his craving for alcohol that it is altogether feasible to begin the moral treatment. This method is too technical to be described here, nor is it necessary to do so. It is beginning to be known widely in the chief

American cities, and in certain cases of alcoholism, it effects a permanent cure of itself. Methods like the Keely cure are useless, except where they are effective in certain patients by suggestion. I have recently seen a confirmed drunkard reformed by Christian Science, and these so-called cures are like Christian Science. Some of them substitute morphinism or addiction to an alcoholic patent medicine for the old addiction to whiskey. The great difficulty we meet is to find hospitals where alcoholics will be received to undergo the treatment formulated by Lambert. Much, however, can be done in the patient's own home. This method is described in Osler's *Modern Medicine*, and in articles in the *Journal of the American Medical Association*.

All physical irritation like eye-strain, low or high blood-pressure, occupational fatigue, nephritis, tuberculosis, gastritis, exposure to sunlight and heat, and so on, should be removed when it is possible to do so. Evil environment must be cleaned away. The drunkard should avoid companions that drag him down. To do this he is, if need be, to change his work, to leave the street or town he has dwelt in, temporarily at least, to escape for a while from worry and nagging kinsfolk. Here the State institution would be an excellent means of helping him. When we have removed as far as possible the physical irritations and the occasions of sin there is a chance for moral treatment. There are drunkards that will not become willing to reform even after physical confinement for three or more years. This kind of criminal should be restrained indefinitely. No man has a *right* to be a drunkard under any possible provocation or weakness, and society is obliged to prevent drunkenness when it can. Talk about the sacredness of human liberty in this connection is sentimental rot. Liberty is an opportunity of doing what we have a right to do, not of doing what every rascal would like to do.

Suppose now that we have by medical treatment relieved the drunkard, temporarily at least, of his craving for alcohol, and have by moral suasion awakened a willingness to rise from the wallow; the next step in all cases is to brace his will. Here the drunkards fall into two vast classes—that of the pagan, natural man, and that of the man in a state of grace.

The natural man has no supernatural aims, no supernatural life; he is unfit for supernatural helps to strengthen his moral weakness; he is a pagan sinning against the light; nevertheless we must try to cure him of his drunkenness; he is not a hopeless case; he is practically always curable if handled skillfully; and we are our brother's keeper.

In the second group is the Christian who has fallen into drunkenness and into the cellar of Christianity, but who is still in the house. This kind of man is always curable.

The first step in the moral treatment of a drunkard is to classify his condition; whether pagan or Christian there are about seven main types of drunkards. We find the continual drinker, the periodical drinker, and subdivisions of these groups. Among the continual drinkers, a very common class is made up of men that not seldom are important in the professions, in trade, or as artisans, valuable citizens, who gradually, and often without a clear appreciation of the danger, became chronic alcoholics to an extent very difficult to cure. At meals, in clubs, under erroneous notions with regard to alcohol as a tonic, as a help to do severe work, not seldom through the advice of quacks (who abound in every medical society in the world), the intoxication developed insidiously, and a craving for the drug grew upon them which they apparently cannot shake off, although they may never become "theologically drunk"; they do not stagger in the street, but they certainly do stagger along the path to heaven. The great majority of chronic alcoholics in this class are not neurotic degenerates at all. They may be of good families physically. They may have very fair will power; and if the gastric inflammation is treated, the alcoholic poison eliminated medically, genuine determination can cure these men permanently after a few weeks work.

A second class of continual drinkers (a small group relatively) have a congenitally defective physique, an explosive nervous system, a bad inheritance. They have alcoholic or neurotic ancestors, and their youthful moral education was left to school teachers. At home the moral education consisted of an occasional spanking when the father or mother was unusually irritable. If there is one truth in the world it is that you can neither save your own soul, nor educate your child morally, by contributing to the support of a school teacher, even when that teacher is a nun.

A third class of regular drinkers are the morally perverse, who drink for the pleasure they think they experience whilst under the influence of alcoholic liquor. They are selfish, malicious, base-minded, conceited, foolish, yet responsible; and they may be also neurotic or they may not be neurotic. Scarcely anything short of a miracle cures this group.

The periodic drinkers, those that remain for a time without taking any alcoholic liquor whatever, but who break out into temporary debauchery, vary in type: they may be (1) dipsomaniacs, (2) persons with good will-power but with an inherited or acquired thirst for alcohol which they yield to at times; (3) unstable, neurotic persons that have no desire for alcohol until they take a drink with companions; then they go off on a temporary debauch; (4) the moral coward that becomes drunk "to drown sorrow."

Let us suppose, first, that we have a natural man to deal with. Whatever group he belongs to his will is weak, and his cure is in the building up of the virtues. As he will not go beyond the natural moral virtues he must work with these; and since he is lacking in practically every quality that is good, and as all the virtues are a chain no stronger than its weakest link, he must replace every flaw with good metal.

The virtues are to be acquired in a mass, but for the sake of clearness they should here be considered separately. Preliminary general facts and rules are to be set out clearly. The patient is not to lie abed in the morning. He is to sleep in a well-ventilated room, rise early, and leave the bed at once. He should then stand in warm water and go over his body rapidly with a sponge dipped in cold water, rub himself briskly and dress quickly. The more he dislikes the cold water, the greater reason for using it. Then he is to take a light breakfast and get to work as soon as possible. No lounging about, no dawdling over newspapers. If he has no regular work, or is out of employment, he must make work, if it is only studying books or taking up physical development. He would be better without tobacco, but it may not be wise to cut off that drug entirely at the very beginning, as the lack of it can be very irritating to a heavy smoker. Any excess in the use of tobacco will disturb the stomach, cause intestinal intoxication, and pull the patient down. Some physicians cut off all tobacco with the alcohol.

In the day's work the patient should fight against idleness; he is not to make plausible excuses to himself for leaving his place of business. His temper, irritability, peevishness, are to be kept in check, despite constant lapses. Tendencies to gossip, to detraction and scandalmongering are to be held down. Regular physical training is to be kept in view in food; gluttony is intemperance, and as the drunkard's stomach can bear food, he is likely to indulge his intemperate tendency by food instead of whiskey. Remember that all old graveyards are crowded with the bodies of good citizens who have eaten themselves to death.

If the drunkard who is trying to get rid of his vice is unchaste he will fall back into all the other forms of intemperance. Consequently he should read only clean books, shun indecent conversation, keep away from the theatre. As a rule he should not do what he likes to do, but force himself to what does not please him. He should not read novels as a pastime, because this is a kind of mental dissipation, and he should tend toward mental concentration. He should refrain from imaginative daydreaming for a like reason. If he is capable of understanding music, he should be very careful to shun its sensual enervating forms, which are powerful moral depressants. Going once to hear refined sensuality like *Tristam und Isolde,* which sets the ordinary person to sleep, may in a man that understands music destroy the virtue built up by months of toil.

The patient's relaxations are to be innocent, such as do not excite passion. For example, he may go to a ball game, but not to a prize fight. He has had his poor fun; let him take his medicine like a man.

The first act of the virtue of prudence which he must exercise is a careful investigation of the various means that will lead him toward the end he is seeking, which is sobriety: the moral honesty of these means, their fitness in general and in every detail. The chief factors in this investigation, as a part of prudence, are: 1, recollection of past experience; 2, understanding of present conditions; 3, foresight for the future; 4, docility and common sense in taking the advice of those competent to give it; 5, prayer to God for light, from which even the pagan, natural man, is not excused.

The experience of the past with all its sordid bitterness is to be kept alive, but not unto discouragement. The understanding of the present conditions, all the *minutiae* of conduct in the day's work, which will help or hinder the progress toward sobriety are to be plotted out, written down, rehearsed, memorized and renewed day by day—not in a vague general fashion, but in practical details as regards places, times, persons and all other circumstances, even to going across the street to avoid the smell coming from an open saloon door, or to refusing alcohol in a tonic prescribed by a physician. Quarrels should be foreseen and avoided; physical exhaustion is to be forestalled.

The patient should seek the advice of a skilled old physician, or of a competent friend, and mistrust his own opinions and plans. He has certainly been foolish enough as a drunkard to make all claims to wisdom mere impudence. A man that can write and talk like Solomon for the guidance of others may be unable to guide his own feet in the right path for two city blocks. We must get outside a house to see it.

The second act in prudence is judgment. After we have carefully considered all sides of the matter before us, the practical reason pronounces judgment as to what is right and opportune to do. There should be freedom from passion and prejudice in the judgment; secondly, a deliberate consideration of all motives and circumstances connected with the end in view; and lastly, a firm judgment or decision. There must be no pride; humility is an essential requisite to all morality.

As prudence, which is practically wisdom, is the chief intellectual virtue, justice is the leading moral virtue. Justice regards God and our brethren, but, in a manner, it includes also ourselves. The moral dues of our brethren involve charity, mercy, gratitude, veracity and related good. The legal dues of society and God reach out to the virtues of religion, piety and obedience. The drunkard's family and friends have rights to charity, gratitude, observance, which his vice injures. There are few unjust, uncalled-for, selfish injuries worse than the pain the drunkard inflicts on his kin and friends. If his vice does not deprive his family of actual pecuniary means, it all the more hurts their love, their rational sense of decency, their honor, reputation, peace of mind, the moral education of children. It scandalizes the little ones. Drunkenness injures the justice due to God and society. It contemns law, it shirks responsibility and duty, it offends public decency and morality, it infects the weak observer, it leads to the injustice of unchastity. It deprives God of His rights to adoration, reverence and love. It blots out prayer, which is the law of sanctity. It is a kind of malicious idolatry that sets up a bottle of whiskey above the shrine of the Almighty God, and kills faith, hope, charity and sanctifying grace. It wrecks the drunkard's body; and if he is a father it inflicts horrible suffering on generations born and to come—idiocy, imbecility, neuroses, tendencies to disease, stupor of mind. The drunken father or mother spills blood that clamors for vengeance to the all-powerful God, and He must and will get absolute satisfaction if it takes all eternity and all hell to settle the score. If He did not, He would be a vain thing and no God.

These are the terrible facts the drunkard striving toward sobriety must keep before himself. If his memory is inclined to conveniently forget, he is to write these facts down (and a hundred others which I have not time to mention), and apply prudence to justice.

What has been said will suggest to anyone the practical plan to be used in dealing with the other two cardinal virtues—fortitude and temperance.

If the drunkard is a Catholic, or if he should be such, we must at once apply spiritual treatment. Notice I say apply it; do not reason with an alcoholic, or persuade; take him by the collar and force him to do what you want him to do. His very flabbiness of will is in your favor in this method. Last week a young man came to see me after a long alcoholic debauch. After I had started him on the medical treatment I prescribed confession. He said he was willing to promise me he would go to confession about the middle of the week. I took him by the arm and assured him he would go right then. I put him into the confessional within ten minutes. If I relied on promises he would never go. All alcoholics are likely to be liars.

The moral virtues which are acquired by long and painful effort by the natural man are infused into a man in a state of grace. The drunkard during or after medical treatment must go to confession. Then he is to start at once at daily communion. The remainder of the process is an application of what has been described in the treatment of the ordinary natural man. To the man in a state of grace the moral virtues are handed over ready made. They are poured into his soul as artificially made anti-toxine is now injected into a diphtheria patient; and they get him on his feet in a short time; instead of risking his moral life by letting him build up his own anti-toxine naturally, perhaps to fail in the attempt. The divine law now is to use this spiritual anti-toxine, as the civil law is to use the diphtheria anti-toxin; we are not licensed to take foolish risks or to resort to spiritual quackery.

Weekly communion will not do—"give us this day our *daily* bread." You cannot do much toward feeding a starving man by an occasional Sunday dinner. The patient must arrange with a priest so that he may be able to go to confession in the sacristy any morning before mass, and so leave no excuse for putting off communion. If he goes to communion on Monday and falls back into drunkenness on Monday afternoon, get him to the priest on Tuesday morning. That's what the sacraments are for. This is not piety; it is scientific medicine.

A great temptation for those dealing with alcoholics is toward abandoning the effort, to quit; and the worse the state of the poor drunkard the sooner we are likely to lose patience and throw him overboard. When a man gets down to the gutter he cannot arise by himself, but he always can be lifted out. Only the devil and the modern doctor of medicine talk of the hopelessness of curing the confirmed alcoholic. It is a matter of faith that he can be cured, and the contrary doctrine is plain heresy.

FATHER SPETZ: I would like to ask Doctor Horgan if he has any statistics of the hospitals, and how many have been cured and how many have relapsed?

Dr. Horgan: Yes, but I did not bring any exact statistics with me, because I do not believe very much in them. Foxborough, previous to four or five years ago, was under a different board of management from what it is to-day. The punitive system was in force, and men were punished by being put on bread and water and locked up. They were paroled at the end of three months, and if they did not continue on their good behavior they were brought back again at the end of six months. However, a new board was appointed, and nearly every sociological force was represented on that board, and they conceived the idea of treating the man as a patient, as a sick man, and the result is that to-day nobody is held at Foxborough against his will. It is voluntary admission. Every day some alcoholic comes into my office in town. He is unkempt, filthy, dirty, drunk or half drunk, and he says to me: "Doctor, I want to go up to the hospital." I say: "Do you know anything about it?" "Yes," he says, "but they tell me it is fine up there now; that you get treated like a white man." I take his name and give him a ticket to Mansfield and transportation to Foxborough, and these men all go without any help or any aid. Previous to that it cost $25 to send a man to the hospital. He had to be examined by the court and pronounced by two judges a dipsomaniac, $10; and he had to have a carriage to go to the depot, $5, and the whole thing cost about $25. He goes up there now for 55 cents, and takes himself up there. On Monday I go up to the hospital, and by that time the man is sober, and then we talk to him on the religious aspect of his condition. I am going into all this before I answer Father Spetz, to show you how different is ours from a compulsory course. There are no walls to the place. A man leaves there when he wants to, after he has given us three days' notice, or if he wishes, he can walk out and take a trolley car, and we will not stop him. We call it the common-sense treatment.

We have tried these other treatments faithfully, but we have thrown them out. Our men are sober in two days. We do not have to use drastic measures. Well, inside of two days we have them feeling fine, and they say: "Now I am all right. I think I can go home." But then we show them that it will take eight or ten weeks to get them in proper shape. That time is too short, but with the large number that we have applying to us, and with only 160 beds, we have to minimize the time. Now, with that system of treatment, and with my following them up afterwards and acquainting myself with what becomes of them and how they conduct themselves after leaving the institution, we have concluded that we have forty per cent of improvement, twenty per cent of total abstinence, of all coming to us—the riff-raff from the streets and everything else. It is true, however, there is absolutely no permanent cure for the desire for alcohol. If a man gets into bad company and evil surroundings, he is liable to start up again at any time. The great point is that a man who is an inebriate must leave alcohol absolutely alone. If he goes for ten years without taking a drop of it, that is no guarantee that if he permits himself to get into evil surroundings, where he will be under the influence of temptation, he will not succumb to that influence and awaken the taste for alcohol which has lain dormant in his system for so many years. I mean it is a disease, and is very seldom cured. The patient must be so educated that he will know that he should not go into such surroundings.

I try to urge him never to cross the threshold of any kind of barroom, because he is then only twenty feet away from drink. This thing of taking a soft drink or a cigar is all tomfoolery; men are going to fall if they are tempted often enough. But we take the view that a man suffering from alcoholism is sick and that he needs treatment. If he is sick, we ought to treat him. Take that man and you can hold him accountable for taking his first drink, but you cannot hold him accountable for his second or his third, because it is beyond his power—I mean in an extreme case of inebriety, of course. You will understand that I am giving you a sample of the different cases to show you the results of our work. In the periodical cases we ask them to come to us when the depression, which I described, is coming on them, and they pace up and down and talk all night, and we ask them to use their moral control. We use very few drugs, and to the Catholic we say, "Offer penance," and finally the fellow gets through with that spell of depression, and we say, "You go out now and do it yourself." And after we have carried him over three or four periods of that kind, he begins to get confidence in himself, and he does his walking up and down all night at home, or on the streets, and finally learns to master the inclination without any assistance. But that will not cure him. Five or six years later he may be importuned and may fall, unless he is very careful in the exercise of his will-power. I know of a case where a close friend, innocently enough, gave a glass of brandy to a fellow who had not taken a drink for a number of years, and he went back to drinking again. Now, take the case of the longshoreman—the mixed ale fellow; that man is leading a fairly normal life for his station in the world and his environment, if he is not getting violently drunk and spending all of his wages and giving nothing to his family for their support. I never use the word "cure." I report such as "abstaining and working;" "abstaining and not working;" "drinking moderately, but working;" "holding his job and going to mass." If he is missing mass and sleeping Sunday mornings, then he is not working. Then I report "drinking and not working." Those are the cases that have fallen by the wayside. Most of my work is on the improved cases, but I am constantly, if I am in the neighborhood, looking up the cases of those who have fallen and finding out how they are doing and how they are getting along. Just before I came here I met one of our hardest cases, who was always drunk. I saw him the other day, and he was nicely dressed and looking splendidly. Well, after he left us he continued to drink. I asked him how he was getting along so nicely and how he did it, because it was apparent that he was not drinking, and he said: "One time I was thinking over some of the things that you told me, and I concluded that I was in a pretty bad way, so I made up my mind to quit, so I have just quit of my own accord."

We have very few cases where Catholic people who are in the hospital do not go to their religious duties.

MR. WILLIAM F. DOWNEY: I have just returned from Philadelphia where I attended the meeting of the United Irish League, which was addressed by Mr. Redmond. You will be glad to know that he predicts Home Rule for Ireland within two years. The impulse that led me to that meeting draws me to this one for I feel that there is an intimate bond between patriotism and charity in the Catholic heart.

I have been a member of the St. Vincent de Paul Society for over 30 years. During that time I have had a varied experience with every type of suffering humanity. It is my fixed conviction that over 90 per cent of crime and poverty, at least as I have seen them, is due to drink. I am delighted to find so much helpful information and wise direction in the papers of Dr. Horgan and Dr. O'Malley. Those of us here present who endeavor to take hold of the problems of inebriety and solve them, will find permanent stimulation in the lessons that both speakers have taught us. You will, I am sure, permit me to be a little bit personal in what I have to say. My experience among the unfortunate victims of drink has been personal, and my convictions are based on that personal experience.

I have gone to the homes of many unfortunate prisoners where I have heard the wails and cries of heart-broken mothers and fathers and wives, where I have seen starving and naked children. I have gone back to the prisons and seen the breadwinners there, serving sentences because drink had ruined them. When I have asked "Why do you not stop drinking?" prisoners have said to me, "But, Mr. Downey, do you not drink?" "Yes," I have answered, "but I never go to extremes." But in making that answer, I felt in my earlier days in the work, that something was lacking. I could not recall at the end of my first two years that I had reformed a single individual. I took stimulants occasionally because my physician directed me to do so. My work exposed me to all kinds of weather, night and day, and the doctor had repeatedly advised me to use stimulants moderately, as a precaution. I had thought at one time, in order to be consistent, that I should give up work among the prisoners. I could not consistently find fault with their practice of drinking, if I myself drank, even under the comforting warrant of a physician's command. I fear now, as I look back over that experience, that the thought of giving up the work was cowardly. Prayer, however, came to my rescue. I then quickly saw that if I loved God and my neighbor, I must be prepared for sacrifice. I concluded that the grace and strength and inspiration of Christ meant more to me than any stimulant taken under the advice of any physician. I immediately took a total abstinence pledge, and determined to give up as much of my life as I could, consistently with my duties, to the service of these unfortunates. For twenty-eight years since that date, I have remained in the work and in that period I have induced over 25,000 persons to take the total abstinence pledge. Seventeen years ago I opened a home for friendless men. Those without friends, without money and without hope, whether the victims of drink or of causes over which they have no control, are the guests to which we cater in a particular way. During these seventeen years, our home has provided shelter, food and clothing for over 10,000 men and boys. I have never seen a man too far gone to be worth saving or to hold out hope of saving.

I have not the time to go into any further detail. I shall sum up the lesson that I would like to offer to you in these simple words. First. Our chief duty in the field of charity is to study, to understand and to master the problem of drink. Under the guidance of men like Doctors Horgan and O'Malley, we have a leadership that we can trust and a scientific direction that we may follow with the promise of splendid results. Second. In undertaking this work we must ourselves be consistent from the start. The blessing of God will not fail where our efforts in this field are protected by the spirit of sacrifice and prayer. Third. There is no human being so far gone whether through drink or through blameless misfortune whose soul does not carry the divine image of Jesus Christ, whose fate is not worthy of our deep and abiding interest, and the service of whom is not invited by God Himself. These are truths that are part of our Christian view of life. Let us not attempt to get away from them. Rather in the spirit of Christian charity, let us remain as near as we can to them in the hope of serving effectively though it may be humbly in extending the Kingdom of God.

MRS. ROBERTS: I feel very much like talking, I assure you. This is the first occasion I have had the great honor and pleasure of speaking to a Catholic audience. I have something to say which I do not feel I can say in the limited space of ten minutes.

I come from an institution so great that only one is superior, and that is my church—I come from home.

As a Catholic laywoman I have found a center for my activities on Christie Street in New York. I have been associated much with philanthropy, which is the very antithesis of charity. The charity that does not benefit the giver is a sin, and the woman who takes a pen to sign a check for charity and who makes a remark averse it, had better not sign it at all. I have heard much about the unrest of the woman of the present day; of the various cults, of the women who say the canning factories have taken away their occupation. Now, if I am going to be driven out of my home, it will not be the factory which will drive me out. Why, you women are deserters. The question of drink and of dependent families here to-day, I believe honestly could be corrected by an intelligent study of diet. I believe desertion by husbands is a profession. Charity workers say it is the means by which some families gain a competency.

The woman who is anxious to cleanse the ballot, might better cleanse her icebox. I am supposed to be among the advanced women. Well, I want to get on seven league boots and get back to the original woman. The only crime I know of is that Dr. Wiley is a man: that women, who have had the control of food for generations, have let a man take our province from us.

My women friends of all sorts and cults and advanced idea societies have wanted me to join these organizations. I believe the newspapers say I am a club woman; they say I am original. No wonder I am original, among the women of to-day, if I give them good old Catholic ideals and Catholic thought. And, Catholic women, are you doing your part in upholding your Catholic ideals? Is not the Catholic ideal for a woman the home? Why should we go outside to sweep clean the cities, when we have our homes to clean: Have we done our work well?

In my little society of home makers in Christie Street, the white hand of St. Martha, I call it, I took the woman's way of doing it—the casual way. A man may go out into the world and throw up one cannon ball and catch it again, but a woman can stay in the house and toss up a handful of flowers and catch them all, and after all dexterity is a greater attribute than strength. My proposition is homes for women. I live in a neighborhood of sweat shops. When I went there first, Monsignor McMahon sent me there. I call myself a home maker, and as a home maker I believe I can cover every situation—social, political, hygienic and religous, and I think I am doing it. I took up the work, and when I was asked what I wanted to do I said, "I don't know what, except making homes." I have two hobbies; one is to teach people how to eat, and the other how to walk. The dead mummy is not as important to me as a walking, living, breathing child. The two subjects that strike me most are how we shall eat and how we shall walk. I said I am going to settle socialism in my own way. I am going to force bombs down there in that black hand neighborhood, and the bombs are going to be good dinners. I believe there will be less desertion from the home. I believe the whole drink question could be settled by a rational balance of food. I am not a scientific woman, so do not expect me to talk scientifically. I am simply a woman who has made a home, and who has observed the mother in many lands. Now, I think if women went back to their kitchens they would find ample scope for their activities and a cure for the restlessness of the "women of to-day."

I went down in that neighborhood, in Christie Street, to live, and made myself dependent on the neighborhood. I do not want the state to wash the baby. I want the mother to wash the baby. I do not want to teach the people to go to heaven on a cake of soap.

THE CHAIRMAN: If there is no further discussion, the next paper will be read.

THE PARISH VISITOR.

A SISTER OF THE INSTITUTE OF MISSION HELPERS, BALTIMORE.

Read by JOSEPH C. JUDGE.

At the very outset of this paper the writer would like to say that she has not kept to the text assigned to her, but has substituted as title, "The Parish Visitor" instead of "The Parish Nurse," her excuse for so doing being that the title finally selected more widely indicates the scope of the work and more nearly represents the agency which will be advocated.

The idea of personal service of the poor in their own homes is not new; indeed, it is as old as the Church herself. It was fully understood among the early Christians. In a modified form, it appears in the rules of many of our Communities and Orders, and in modern times it becomes the underlying principle of the work of the St. Vincent de Paul Society.

This paper will endeavor to show the need for a further extension of the idea in Catholic social work in the establishment of a parish visitor, and will indicate the scope and utility of her services.

Dr. Kerby in his paper entitled "Who is Our Neighbor?" points out that with the congestion of population in our large cities, neighborliness of the old type in which each family in a given neighborhood knew every other family in it, and in which the joys, sorrows and needs of each were known to all, and in which, according to the canons of neighborliness, the resources of any particular family, in times of trouble, were equal to the aggregate resources of the sympathetic neighbors, has disappeared, and that in its place has come an age of selfishness, in which only too often the dweller in one room does not know the family across the hall in the same tenement, and therefore cares little or not at all about its sorrows and troubles.

This fact should be carefully borne in mind by those engaged in social work and by those especially interested in the spiritual needs of our poor; because as a result, families fall out of line, as it were, and lose social and church connections far more rapidly now than in former years, and there is, therefore, need for our greater vigilance.

Few people realize the number of families in the densely populated districts of our large cities who have dropped below the line of ordinarily respectable and wholesome living into that class so often spoken of as the "submerged tenth," but these are also the "lost sheep" so often spoken of by our Divine Master, and the duty to seek them out and bring them back is imperative.

The causes leading to these conditions are many and varied, and not infrequently beyond the control of the family.

Labor conditions working through a series of years, during which the family income is wholly insufficient to maintain it, force parents and children to move into cheaper and less desirable neighborhoods; the family wardrobe is not replenished, and parents stop going to church, and indifference on the part of the parents soon breeds indifference in the children, and the church connection is destroyed. Sickness often throws the family into debt and in an hour of dire need, into the hands of the loan shark. The result is so well known that comment is needless. Improvidence on the part of the wife, often the result of ignorance and of neglect suffered during her own childhood, causes many a breakdown. Intemperance on the part of the father or the mother, or both, often written in records as "the chief apparent cause of need," but not infrequently an effect, the result of years of poverty, sickness, poor home surroundings, neighborhood environment and discouragement, add their scores of wrecked lives and homes. But, be the causes what they may, our duty is none the less clear. They are Christ's children.

In all of these families conditions are substantially the same. The parents are ignorant or vicious, or both; the home is cheerless and desolate; the children are underfed and anaemic, and as a result of a lack of care or of inability to take care, bad lungs, bad eyes, bad teeth, diseased tonsils and a hundred of easily remedied troubles are laying the foundation for hundreds of families of the type like that of which we are speaking, or worse, and the future will reap the harvest. But if the physical and material side of the family life is bad, the spiritual side is even worse. It is not unusual to find parents who have not been to church in years and children ignorant of the rudiments of their religion.

Will the addition of a parish visitor or a parish nurse to the force of social workers help to remedy these evils? The surest way to prove the usefulness of an agency is to point to the results after a fair trial.

A few typical families selected at random from those among whom work has been done must suffice by way of illustration.

M. first appeared at one of the day nurseries in our city with two small boys, the younger about a year old, and both attractive and well-kept. He himself was a very respectable man and explained that because of financial troubles his wife would be obliged to work for a time. The children were received at the nursery, but after a week or two they did not appear so well cared for, and one morning when the mother arrived at the nursery it was apparent she had been drinking. Some days later M. told the sister in charge of his wife's hopeless intemperance.

The visitor was asked to call and found Mrs. M. in a room filthy beyond description and inclined to be repentant after a week of continuous drinking. It developed that M., too, drank heavily. She blamed him and he blamed her. Many visits were made with little success. Then the baby died and the family sank lower; the other little boy was kept home from school and finally arrested for stealing, and sent to a reformatory. Three weeks later the parents were arrested. Mrs. M. was very dispirited when the visitor saw her but consented to wear a badge of the Sacred Heart. After repeated urging she was prevailed upon to go to the Sacraments and acknowledged the trouble in the home to be her fault and not her husband's. Since that time conditions have steadily bettered. The Ms. are now living in a comfortable home in the suburbs, and their boy is with them, and they are moreover practical members of the parish church.

A young woman was referred to us who was anxious to enter the Church, but was timid and ignorant as to how to go about it. After an interview with her, arrangements were made for instructions on several appointed evenings each week, and she was finally received into the Church. Shortly after her conversion, her two brothers, for whom she kept house, became interested and were directed to the parish priest for instruction. Two of their non-Catholic friends next joined the class with the result that all four young men are now practical Catholics and members of the Holy Name Society.

The case of H. was referred by a charitable gentleman. H. was unemployed, being afflicted with a taste for strong drink and with tuberculosis. He stubbornly refused to go to a hospital or to take the precautions to safeguard his five children, so essential in their crowded quarters. His spiritual condition was equally bad. The wife and the oldest child, a boy of fourteen, supported the family.

No mention was made of his failings at the first call, various other matters being spoken of, and the visitor was asked to come again. At the next call, the wife was seen. She confided her fear that her husband would die unrepentent in the streets. He came in shortly and agreed to wear a badge of the Sacred Heart which was proffered him. Two weeks later he went to the Sacraments, and since then his conduct has been all that could be desired.

Mrs. S. drank heavily according to report, and her home and children were wholly uncared for. She was sober and was evidently embarrassed when first visited. However, her confidence was gained. At the second visit she was half intoxicated. Her husband explained that she had sold the bedding and all the food in the house for drink. She promised, however, to take the pledge the next day. It required some persuasion to induce her to see her pastor, but she took the pledge and promised to go to her duties each week. That was five years ago. Mrs. S. has kept her promises; her home is now worthy of the name, the children attend school regularly, and the husband, after years of neglect, has returned to the Church.

Another case was that of an Italian boy with a broken leg who had been confined to bed for several months as a result.

The visitor was of the opinion that the attending physician had not set it properly, so she consulted another physician, and with his aid and the exercise of some diplomacy, had the boy removed to a hospital where he is now receiving proper treatment.

The work is not all of the type just illustrated. In going through the parish, the visitor learns of Catholics married out of the Church; of young men and women not baptized; of men, women and children who have not made their Easter duty; of Catholic children attending public schools, with no possible opportunity to learn anything of their religion; of children in need of surgical or medical care and treatment; of invalids in need of nourishing diet; of mothers who know nothing about the care of their children, particularly of their infants; of mothers who know nothing of food values or of how to prepare the food which they have; of mothers who know nothing of ventilation, of neatness or of method in their work. All of these things reveal themselves to the eye trained by experience to observe carefully, and are corrected.

There is, however, one important phase of the work which must not be overlooked—that is, the activity and zeal of non-Catholic workers among the children of our poor, and the effect it has upon their faith. One illustration must suffice: One of these missionaries had been quite active in a certain parish, and a Catholic gentleman reported that she had passed his door on several Sundays with a crowd of children around her, some of them, he thought, Catholics. On the following Sunday, the lady was met by the visitor, and four or five parochial school children were found with her, whom the missionary had coaxed with candy to come with her to services. Their mothers were notified and the children were thereafter protected.

We could not close this paper without a more detailed reference to non-Catholic activities among our foreign Catholics. These people are not only ignorant and inexperienced, but are as a rule, desperately poor. Agents of philanthropic bodies, ladies and gentlemen from non-Catholic churches, work actively among them; earnest efforts are made to better the material condition of the family, and in scores of cases the children—often the whole family—are weaned away from the Church. The efforts of these agencies are persistent, systematic, well organized, well directed, and, alas, only too effective, while the Catholic effort, at the best, is spasmodic and without organization.

The presence of an active, conscientious parish visitor counteracts such activity, and is the only way to counteract it. Father Plater, in his splendid address on "Catholics and Social Action," says:

"* * * if we do not spring to the relief of these people—the destitute, the homeless, the hungry—others will do so; others who, unselfish and generous as they often are, cannot give the poor the best gift of all, and cannot see that the soul is more than the body. It is a very severe temptation to our Catholic poor when non-Catholic philanthropists come and offer them relief under circumstances which might prejudice their faith. Have we any right to expose our poor to such temptation? Have we any right to leave the starving widow to be tempted to sell her children?"

Before closing the paper a word should be said as to the future. The writer feels that the experience of the past demonstrates the fact that if in each parish there were employed a visitor or a nurse, whose entire time and attention could be devoted to the work such as has been outlined in this paper, the families which are now lost to the Church would be regained to her; the families which are now falling below the level of decent living could be helped in a timely manner, preventing many breakdowns. The visitor would, of course, at all times work in close co-operation with the pastor on the one hand and with the St. Vincent de Paul Society and kindred agencies on the other.

The writer of this paper therefore believes that in every large city parish, such a visitor is of urgent importance, not only from the standpoint of the physical and material condition of the family, but also from the religious and spiritual side.

His Eminence Cardinal Farley is so impressed with the importance of this work, and of the services of the parish visitor, that for the last two years he has strongly urged upon his pastors throughout the City of New York the necessity of establishing and maintaining such an agency.

As a closing thought, we should suggest that the title of the visitor might not inappropriately be that of "the parish nurse," as it would be an inspiration to her in her daily round of duty to feel that she was an humble nurse in the service of Him who is so often and so beautifully spoken of as "the Divine Physician."

THE VICE-CHAIRMAN: I take pleasure in introducing Rev. Paul Sandalgi, who will read a paper on The Catholic Immigrant.

THE CATHOLIC IMMIGRANT FROM A PRIEST'S STANDPOINT.

REV. PAUL SANDALGI.

Throughout my paper I shall quote from the masterpiece of Miss Emily Green Balch, "Our Slavic Fellow-Citizens," published in New York in 1910 by the Charities Publication Committee. I feel it will be fitting to begin my discourse by a quotation from it.

"The importance of American immigration is something that is easy to underrate, just as it is easy not to see the forest for the trees."

The era of exploration and colonization of the fifteenth and succeeding centuries opened up to Europe vast new regions in every quarter of the globe. The American continent offered incomparably the most important opportunities for the spread and development of European civilization. During the gradual influx of immigration into the new continent of America, and immediately after the Revolution of the Thirteen Colonies, the new Republic was substantially a renovated England.

But with all the English predominance in speech, institutions and views, there were always present very many non-English elements. Gradually, the influx which at first was made up of either English or English-speaking people, has come to be a composition more and more alien to the English in blood, speech and ideas. From the forties to the eighties Irish and Germans were the chief immigrants. But with the eighties began the new wave of immigration, greater in numbers than any previous influx, differently constituted in race and character. This period saw the entrance of two new elements, both extremely interesting to us—namely, the Italian and the Slav.

Since the Italian immigration to America began to assume its present enormous proportions, the problems arising have become extremely grave for both the United States and the Italian governments. At first, owing to the great density of the population of Italy, this movement of the surplusage was regarded in the mother country as a great relief. Now, however, both agricultural laborers and those available for building and manufactures have become scarce in relation to the demands of growing industrial and commercial activity, and the Italian Government has become seriously concerned at this continued drain upon its population. As a compensation for these losses Italy receives back a certain number of immigrants, who, after having lived abroad for a number of years, return to their native country with what appears to be there a little fortune. It is natural that this should be regarded with favor in Italy. For this reason the attitude of the Italian Government is passive. It permits people to emigrate, but emigrants are still subject to conscription and they are more or less under the eye of the consuls and partly protected by societies subsidized by the Commissioner of Immigration, an official of the Ministry of Foreign Affairs in Rome.

As a laboring class, the Italians do not constitute as serious a factor in American laboring conditions as do the Slavs. Italian laborers are almost exclusively drawn from the male sex, since customs of Italy regard it as incumbent on the girls to seek seclusion. The Slavs know no such restriction. Hence both sexes are largely represented in every important American industry.

The Italians can be considered one of the strongest races among the immigrants, yet it is sad to note that, on account of the crowding in the cities, of the lack of air in the tenements, and perhaps, also, because of their ignorance of practical hygiene, mortality among them in this country is higher than that of any other nationality.

It is occasionally stated that the Italians economically have not contributed to the progress of the United States as largely as other races. When, however, it is considered that in the City of New York they pay taxes on more than one hundred million dollars of real estate property, it conclusively proves that they have not only shared in American prosperity, but have unquestionably helped to promote it.

Let us now consider the most important immigration element—the Slavs. There are many people who are still unaware that the Slavs have grown to be not merely a very large part of the total immigration, but an important element in our permanent population. Already there are from eight to ten million Slavs in the United States. With the coming of the eighties the original contingent of Bohemians and Poles began to be overlaid by a much larger volume of newcomers differing in many important respects from the old. In the first place, the later Slavic immigrations were largely of nationalities previously little represented in America. Since, up to 1899, the American immigration data are classified only by "country of last permanent residence" and not by nationality, it is not possible to get any precise measure of this change on the make-up of the Slavic streams. Neither can the beginning of the movement to America among the newer immigrant nationalities—Slovaks and Ruthenians, Slovenians and Croatians—be dated in any hard and fast way. Apparently, the impulse spread from the Poles in Germany eastward to their brothers in Galicia in the latter part of the seventies, and to the Poles in Russia somewhat later. The Slovaks began to come in considerable numbers in the early eighties, and the Ruthenians at about the same time.

These three nationalities converge in the eastern Carpathian district and more or less interpenetrate one another; and emigration to America having once started, it was natural that so contagious a movement should spread through the whole Carpathian group.

Neither are the Slavs characteristically day laborers like the Italians. Of course, they are to be found doing rough, undifferentiated work, especially on railroads, but this is not typical. Many are on farms also. But their most characteristic occupation is the often highly paid employment about the mines and foundries. No work is too onerous, too exhausting or too dangerous for them.

Among our Slavic colonies women are scarce. However, the number of Slavic women who work for wages is relatively quite a large one. According to the last census, one hundred and forty-five thousand women were employed in gainful occupations, of whom thirty-six thousand were servants and waitresses.

Physically the Slavs seem, for the most part, a rugged people. As a general thing they do not seem to suffer from our climate. The change, however, from country to city life is very taxing. Tuberculosis seems to claim very large numbers in the tenement sections.

One of the most surprising facts in the life of Slavs in America is the degree to which they are organized in societies. There seems to be nothing in their previous history or experience to lead one to expect this, and it has been an historical commonplace to reproach the Slav with a congenital inability to combine. Yet in their new environment, they are notable for the contrary tendency. Unquestionably, as was already said, millions of Slavs are permanently settled in the United States, and they partake in the economic life of the country in no mean manner. Not only do they perform exceptionally hard work in the more exacting industries, but, in addition, they pay large amounts in annual taxes upon their millions of real estate, upon their extensive farms and other personal property.

Both the Italians and the Slavs are increasing their interest in the political life of the country, and with each year their influence in this respect is rapidly growing. In some centers it has already become especially marked. Yearly, capable men, representing every field of professional and business life, are coming from their midst. To the eye of the superficial observer this would seem a harmonious assimilation. Unfortunately, however, every Catholic who has to any degree studied the question from the immigration standpoint has come to realize that the assimilating process is not harmonious, and as far as it has progressed, the Catholic organizations have had comparably little interest in promoting it.

Economically the Slavs have gained by coming here; physically and morally they have gained nothing.

The old people retain more or less their original European habits and customs; the younger generation, however, having no set habits and customs, acquire them from American life. Considering the environment on which, from a Catholic standpoint, no social forces come to bear, can we expect the habits that will be acquired to maintain a standard of morals as high as those of the parents, the older generation? It is unquestionably true that the young foreign generation is brought up in crude and unintelligent surroundings, entirely without the influences of refinement, and if ever this refinement is brought out, it is usually through channels alien and inimical to us Catholics.

To remedy this unfortunate situation one would naturally ask the members of the English-speaking clergy, as well as the highly spiritual among the laity, to acquire some knowledge of these immigrants and become interested in them. It has been again and again said that the Slavs are orphans in this country, and it is in a sense true. Unlike the Italians, they have no government concerned in their welfare. They are entirely cut off from their native country, without coming in direct contact with the true Catholic life of their adopted land, a life from which they are shut off by language and unfortunately by mutual prejudice and divergent ideas. What, then, should we do for the newcomers in our midst? We can and must do what in the end will be the better thing. We must take seriously to heart the interest of our new neighbors. We must remedy their isolation and continue to show them clearly that we, the Catholics of the United States, are not, as has been imagined, a rival organization eager to make them forget their past, or through the medium of material bribes, to have them abandon their ideals. We must learn to connect our ideals with theirs; we must learn to work in the beginning for them and afterwards with them for justice, for a humane condition of living, and, above all, to maintain them as faithful children of our Holy Catholic Church, banishing forever from our mind any spirit of exclusiveness and supplying a spirit of real and refined Christian charity. If we some day expect these immigrants to be ours, let us now be theirs.

THE VICE-CHAIRMAN: Mr. P. J. Siewierski will now discuss the same problem from the standpoint of the Social Worker. Mr. Siewierski has had some years experience among Immigrants, as a representative of the Affiliated Charities of Baltimore and of the Polish National Alliance.

THE CATHOLIC IMMIGRANT FROM A SOCIAL WORKER'S STANDPOINT.

PETER SIEWIERSKI.

Every Social Worker, who has had any experience in dealing with the foreigner and has become intimately acquainted with him, has come to realize that there is scarcely a field in social enterprise which is greater in importance, the problem more delicate and the entire situation more complex, than the question of our immigrant, and particularly the Catholic immigrant. And yet, comparatively, there has been only a weak attempt made to consider seriously the immigrant from a social and religious standpoint, or to study carefully and thoroughly, the fundamental underlying causes of the problems which he involuntarily but inevitably creates.

For many years the Italian and the Lithuanian, the Bohemian and Ruthenian, the Pole and other Slavic immigrants have been steadily coming to our shores, and their number has been rapidly growing, until they now make up a large and important part of our American population and constitute unquestionably the backbone of our productive and manufacturing industries. As social workers, however, our interest has not been aroused in them when they were classed as immigrants. We were wholly ignorant of them, of their capabilities, their defects, or their value as a material for American citizenship, as a product for American progress and social development. We were cognizant only of the great numbers that came to our ports. And it was only at a later period, when they had become partly or permanently settled in the colonies of their respective fellow-countrymen or scattered broadcast throughout the nation, after they had already made their first beginning in American life, that we got the opportunity, through the medium of our social and religious agencies, to come in closer contact with them, to learn who they were and what they needed. Our interest had become aroused in them only after they had come to us, seeking for many reasons and varied needs our advice and our help. It was only then that we realized that these people of more than fifteen nationalities, representing almost every condition of life, and possessing their own peculiarities and characteristics, had built up grave problems in our social and religious life. Our almost hopeless situation in planning for their assimilation only then dawned upon us.

From a careful observation, it is my opinion that as both social and religious workers, our interest in the immigrant does not begin at an early enough period. I believe that in order to perform faithfully our duty we must begin our work immediately upon his arrival. We should help him to secure the kind of employment he is fitted for, and as far as possible, place him in a healthy environment. We should aim in general to start him properly, to shape his first course in American life and to keep in touch with him, as a physician does with his patient, until the first foundation is laid for his permanent welfare.

I shall not attempt, in detail, to supply a remedy which would cover this point, but I would venture the suggestion that if the particular councils of the St. Vincent de Paul Society in the several ports, endeavored to establish closer relationship and co-operation with the different Immigration Commissions, and would follow up the immigrant to the town or city where he is bound, through the medium of the particular council there, sending as much information as could be secured regarding him, the particular council in question could be of great help in carrying out or promoting plans invaluable to the immigrant himself and to American society in general.

Acquaintance only with any immigrant people in America is not enough. Our first step in any effort on behalf of the immigrant, or the already settled foreigner, should be directed toward a careful psychological study, a study which would enable us to become thoroughly acquainted with the immigrant's characteristics, his national customs and traditions, with his original environment, his method of living, with his work, his earnings, his culture of which he is a living part, and, in fact, anything regarding him that would help us in knowing him better, as well as the conditions from which he came. In the case of the already settled foreigner, this information should be compared with his present way of living and working and contrasted with the conditions under which he lived in his native country. Without this information we cannot hope intelligently to plan for his future.

The immigrant in America is a stranger among strange customs, strange habits and an unknown language. To come here he has probably been compelled to sell all his wordly possessions, to sacrifice everything that he has learned to love from childhood. He has come here to find a haven from oppression, to seek liberty or opportunity. He has come to be our neighbor, our future fellow-citizen. Generally we have not, however, greeted him as a friend or planned anything for his comfort. Through our lack of interest in him, we have permitted him to become a victim of unscrupulous men and unfair conditions. He is often made the victim of selfish employment agencies and greedy employers. He is a ready victim for everything and everybody who cares to victimize or exploit him. He is often only half paid for his work, is unkindly treated, badly housed and practically always open to disease and danger of industrial accidents.

Wherever the immigrant is employed in great numbers, there seems to be a striking lack of legislation, of safety devices and appliances for his safety. Each year hundreds of these sturdy workers lose their lives or sustain serious injuries from preventable industrial accidents. Our extensive coal and ore mines, copper and steel smelting plants, and heretofore our sulphur match industries, have stood out prominently among other industries in claiming thousands of victims. Dependent widows with children continue to represent steadily, large items in the relief budgets of the St. Vincent de Paul Charity Organization and other societies. But not only is the immigrant facing danger while at work; his family at home is facing as serious a danger from disease. The enforcement of sanitary housing and health laws in general is, in many municipalities fatally neglected. The immigrant is powerless to secure the conditions of work and living which good legislation can assure. It is only after he has been in the United States for a specified period that he can claim for himself better conditions through the use of the ballot.

It should be, therefore, our duty to see that the legislation which he needs should be provided and enforced for him. We cannot hope to have him retain the sturdy health which he has brought with him to America, or to see his children normally develop, unless we provide him with safe employment and his family with sanitary, healthy surroundings.

If any of the particular councils have not already a law and legislation committee, or something similar, the organizing of one, I believe, would serve as an important instrument in protecting the interests of the Catholic immigrant. I heartily concur in Mr. Kennedy's suggestions, offered in his paper on Legal Protection of the Poor.

The immigrant's inability to speak English is another seriously important handicap to his progress. It is true that in the past few years especially the efforts of organized agencies for teaching English to the working foreigners, by means of night classes, has been steadily growing. To a large extent, however, the maintenance of these classes for both sexes has been provided by non-Catholic agencies, like the Young Men's Christian Association, the North American Civic League, the Settlement Association and other organized bodies. Teaching English to the immigrant is one of the most important efforts in his behalf, but as far as I have been able to learn, our Catholic social agencies have not conducted free classes to any extent. I believe that there should be no reason for other religious denominations teaching the English language to the immigrant. We should accept, as one of our functions, to provide additional facilities for the teaching of English to as many Catholic immigrants as there are at present in other denominational or non-sectarian schools. I believe that our parochial schools could be utilized to great advantage for this purpose.

Let us also briefly consider the educational opportunities that confront the Catholic immigrant boy and girl. There are approximately 200,000 pupils of foreign birth in our parochial schools. If we, however, compare our Italian, Bohemian, Polish and other foreign schools with the American Catholic or public school systems, we will at once see that the standards of the former are lower than those of the latter. They are consequently seriously detrimental to the welfare of the immigrant child. But, though the foreign parochial schools are sometimes justly subject to criticism, from the point of view of modern arrangements for health and comfort, we cannot help but admire the devotion and sacrifice of these poor, hard-working immigrants, who, out of their slender means, have erected and supported all these schools, wherein their children can be taught, in addition to English, their native language which they so ardently love, and the Catholic faith to which they are so devoted.

The parochial school for the immigrant child is, I believe, a permanent American institution, and should be considered as such. It will continue as long as immigration is unrestricted, to educate immigrant children and prepare them for American life. If, therefore, we accept that their standard is lower than that of our English-speaking parochial schools—if we concede that the immigrant child is handicapped as a result and cannot, on an equal basis, compete and share with the American child in American opportunities—have we not then an important duty before us, the duty of raising their standards to the level of our American schools?

I have heard from several rectors of foreign parishes that their people are too poor to provide proper standards of education in their schools and to maintain necessary facilities for the comfort and convenience of the pupils. I do not believe that we should permit poverty alone to stand in the way of educational opportunities for our immigrant children.

The parochial school, I am aware, is not a question for a layman to discuss, and I therefore shall not attempt to discuss it at any length. I cannot, however, help speaking of the question here in order to bring before this Conference the important needs of the parochial school, at least those which affect directly the welfare of the immigrant child. I do sincerely hope that our most esteemed clergy will become interested in this most vital question and will discover some means, some method, by which the parochial schools for immigrant children can be raised to the level of our American educational institutions generally.

Our Catholic immigrant and the Catholic Church are inseparable. The confidence and faith that the immigrant has in our clergy is unbounded, and the influence of our clergy over the immigrant is unlimited. This is a happy and fortunate situation, and we cannot imagine how much good it could be productive of, if advantageously used in behalf of the immigrant.

Many of our parishes of today, which are made up of foreign elements, are very large, so large, in fact, that the rector and his assistant priests are kept constantly busy administering to the spiritual needs of the parishioners only. In such large parishes there is no room for interest of a social character—there is no time for promoting social enterprises, to remedy social needs. Our foreign parishes have numberless religious and beneficial societies, but only seldom do they seem to be inspired by a spirit of social undertaking. How many of our churches lack even the so-much-needed Conference of the St. Vincent de Paul Society? The particular councils throughout the country should exert all their influence in having conferences organized. There should not be a city parish in the United States without one.

There is an exceptional reason why conferences should be established, particularly in foreign parishes. At the present time, whenever the immigrant finds himself in distress, whenever he needs help, guidance or friendly advice, he is compelled to seek whatever he needs from agencies or societies which by characteristics and temperament, he often fears and distrusts, instead of having the opportunity of applying to his own countrymen, in whom he could safely confide his troubles, for whom there would be no barrier of language and in whom he would have the confidence of a fellow-countryman and explicitly and entirely trust.

Particular Councils should be constantly at work developing social forces in foreign parishes and in foreign colonies. Here is an endless field for social and religious work. In any plan, however, to organize work of any social character in foreign colonies, exceptional care and tact should be exercised, or our intentions will be misunderstood and our efforts resented. I believe that if we hope to promote movements in foreign colonies we must do so only through the leadership of persons who are members or descendants of the same nationality, as the colony of our prospective labors, by persons thoroughly fitted and carefully trained for the work.

Our foreign colonies of today stand in great need of social work. They badly need recreational centers and playgrounds. There are problems everywhere which must be studied and evils which must be eradicated. Other denominational forces are going ahead of us in this respect. We need Catholic clubs, we need Catholic settlements. Everywhere the immigrant boy and girl need an influence of refinement to offset and take the place of the evil influences of the street. For our Catholic clergy, for every layman of the Catholic faith, the immigrant presents a broad field for social and religious enterprise. Do not let us hesitate, therefore, to harmoniously concentrate some of our interests and our effort in behalf of our sympathetic neighbor, the Catholic immigrant.

DISCUSSION.

FATHER SPETZ: I wish to differ somewhat with the first speaker in regard to the Polish immigration, which I know and have studied. I have worked amongst the Polish element for the last fifteen years. He stated that they did not gain anything spiritually by coming to this country, and in that I emphatically wish to differ with him that they do gain very much.

They have come here, born Catholics, and we have made out of them rational Catholics in this country. They have gained in regard to education. Most of them came here illiterate, and all their children are now reading and writing, and we have very many who are well educated—as well as any other American girl or boy is. We boast of seven Catholic Polish colleges, with all the academic courses for boys, and two academies for girls, and their institutions compare favorably with other Catholic institutions of the country, and that, for the short time they are here, I think, is a great achievement. We have over seven hundred priests taking care of the Polish element in this country. I do not remember the number of churches, but every church where there is a resident pastor has a parochial school attached to it, with over one hundred thousand children attending.

I wish also to differ with the second speaker; the parochial schools are not so inefficient as they are pictured. We can compete with any other nationality in our parochial schools in the big cities, and our children of the sixth grade generally pass to the eighth grade in the public schools, and graduate with high honors, preceding the American girls and boys.

So they have gained very much by coming over here. They have worked themselves up from illiterate immigrants, some of them, to the position of men of letters in the nation. In business and in politics they are becoming an important factor, and there is a great future for them in this free country of ours. A great deal of work is yet to be done, however, with the newcomers as they arrive. There is certainly work for everybody who has the Catholic immigrant's interest at heart, to meet them at New York or Baltimore, or wherever they arrive, and to teach them and to have them acquire the English language. Do not, however, try to assimilate them too soon; otherwise they will be lost to the Church. We thank the Lord that they are inspired with such a strong clannish feeling that they form their own colonies, because we can preserve them in that way for the Church. As soon as they get away from that center they get away from the Church and from the faith. That is our experience with all of our colonies here in this country, and therefore we must be careful and not instil too much Americanism into them or into their children. The second generation takes care of itself. They are Americans, but they retain their good Polish heart, their energy and their love of Poland, and please let that be preserved for them, because it is a most valuable asset.

There is a society, established not very long ago, which takes care of Italian immigrants until they reach the port of New York. On every steamer leaving the Italian shores, there is a chaplain appointed by the consent of the steamship company, who is given free transportation and a place where he can have services every day if he wishes, for the Italian immigrants. These chaplains would be communicated with in all cases. They are allowed on Ellis Island, but they are not allowed to do anything outside of Ellis Island. Their work is to protect their wards in

Ellis Island, but as soon as those wards pass on, they are out of the jurisdiction of the chaplain. If there were a society which would take care of these Italians as soon as they come out of Ellis Island, it would be a good thing.

We can undoubtedly make the same arrangements with the northern lines for their Catholic immigrants. If we insist on it, with the steamship companies, I have no doubt they will gladly co-operate in this way. I investigated that matter in Italy for the Catholic Colonization Society. I am certain that we could have chaplains on every steamer that brings Catholic immigrants to this country. But we need financial support. We are just in the beginning of our career. If we arouse some little sympathy for the Colonization Society and get more members, we will be able to cope with the problem. All of these people coming from Europe are accustomed to work on the land, and not in the factories or mines. If on every ship we had a chaplain instructed in that regard, to talk land to the immigrants, we would solve these problems which we have in the great cities. We could get a number of these people to go out on the land, which had been inspected and approved by our society. Land companies and railroads will assist the immigrants financially by deferred payments, because they want such people; but we need assistance to develop favorable sentiment. Someone should go to Europe to confer with the governments and with the steamship companies, and make the same arrangements with the northern lines, forming a society in northern Europe and in Austria, to support chaplains appointed by the Bishops. It would not be so difficult a problem then. Many of our troubles would be alleviated by immigration and colonization bureaus which would shoulder a great part of the responsibility. We are not in any land scheme. We neither buy nor sell land. We only inspect the properties proposed for colonization, and investigate the sanitary conditions, the water supply, the climate, the rainfall, the soil and its condition, and then the price of the land. We demand of the land companies that they build a temporary church and a residence for the pastor in that locality. We have already three companies which have agreed to our conditions. They have our approval, and are using our endorsements now in their advertisements to get Catholic settlers. We have guaranteed that they will live up to their promises. Our colonization society is approved by the Archbishops of the country. We are incorporated in the State of Illinois, Archbishop Glennon is Honorary President and Archbishop Messmer is General Director of the society. We have all the necessary moral backing, but we need strong financial support to effect all the arrangements which we have in mind.

Father Sandalgi: The gentleman who followed me and showed such great attention to my paper, spoke, I am sure, with all his heart and soul. I must differ with him, however, on this point. He said the Catholic immigrant has gained here so far as education is concerned. No one will doubt that. My parish is composed of two-thirds of what we call foreigners. I know them very well. In fact, I am myself half Polish. Therefore, I know something about Poles. The gentleman said he was not a Pole. I do not know what his nationality is. I repeat, however, that I know the Slav not only from acquired knowledge, but because I am partly a Slav myself. Furthermore, he said they came here illiterate, and that they were taught to read and write. This is very true. Everyone who has come in contact with immigrants and has lived and worked among them knows that they are very eager to embrace and avail themselves of the great opportunities offered by this country. But in the present conditions are not those of the newcomers who have partly succeeded in ascending the social ladder too often lost to the Church? Is it not true that many of the incoming foreigners are often cared for in their needs and through this care become influenced by societies and organizations foreign and even opposed to the Catholic faith? Another evil which we cannot leave unnoticed is intemperance. In my little parish I do not have more than 800 souls. The entire place numbers about 2,800 inhabitants, but even in so small a locality there are forty-two saloons, of which a good half is owned by persons of foreign birth. Similar localities of immigrant people can be found throughout the country. The immigrant has gained by coming here, and it is certainly not I who will say that the United States is not the place where the immigrant may gain in many respects; but his gains are for the most part material gains, followed too often by moral losses, and it is the danger of these losses that I am anxious to lay before the Catholics of this country.

Adjourned.

FIRST MEETING OF THE COMMITTEE ON DEPENDENT CHILDREN.

MONDAY, SEPTEMBER 23, 9:30 A. M.

The Section Meeting of the Committee on Dependent Children was called to order by Mrs. J. L. Reilly, of Chicago, Illinois.

THE CHAIRMAN: Reverend Fathers and co-workers, I have been asked to take the place of Mrs. Kelly, of New York City, this morning. She has been detained in Europe, and is absent from our meeting this year. I shall read her report on this Committee's work.

DEPENDENT CHILDREN.

MRS. THOMAS HUGHES KELLY.

While the section of this Conference to which we are now giving our attention, deals with but a small portion of the matters to be discussed, yet we venture to say there is no phase of charitable activity among all those enumerated on the program which is of more vital importance to the nation and to those who are devoting their lives to the service of their unfortunate brethren than is the subject of dependent children.

We are compelled, so extensive is the range of the subject, to confine ourselves to a partial consideration of the destitute and defective dependent child. The question of delinquency is dealt with by another section of this Conference.

Your committee does not this year present a formal report; but by the choice of the topics offered for your consideration, it has endeavored to show the development of certain features of the work of child welfare, which were indicated at our last conference.

The legal aspect of the question discussing those ills which good legislation may prevent or cure will be reviewed. We will speak of the Federal Children's Bureau recently established by Congress which may prove itself to be of great importance in ascertaining and tabulating the results and value of experiments, and in gathering information which will be useful as a basis for further preventive and remedial legislation.

We will note what medical investigation is doing for child welfare, and, while recognizing the importance of preventive measures, we will also give particular attention to the remedial side of the question, the need for this being an instant one.

In the task of meeting the demands of the native born, we have an added difficulty in dealing with those of the immigrant child, and a paper on this subject will be presented for your consideration. While this question does not particularly affect the inland States, because so many immigrants remain at the port of entry, nevertheless it is a truly national problem, and as such, may properly be dealt with at this Conference.

In the vast majority of cases, the dependent child is the homeless child, and the question arises as to the substitute we can find for its vanished family life and the parental roof-tree.

The methods of caring for these children were thoroughly discussed at our first Congress. The relative advantages of the institutional care of children and their placing-out received due consideration. It was demonstrated that the institution fills a need for which so far, we have discovered no substitute, and in the case of our Catholic institutions, it was proved that the advantages greatly outweighed the defects so far had they progressed in their methods. Nothing can fill their place or do their work so satisfactorily. The introduction of the cottage system seems to have removed the only serious objection—in the minds of many—to the institution as such. But all are agreed, even those most interested in institutional work, that, except in the case of the physically or mentally helpless, the institution should only fill a temporary place in the child's life, and that the ultimate and satisfactory resting place for the child is in the home.

The dependent children who enter Catholic institutions and are under Catholic jurisdiction are assured of proper religious training. But as regards those who are committed to State or to non-Catholic care, the committee think it highly important to have read and discussed a paper, which will deal with their condition, in the hope of calling the attention of the Catholic laity to their responsibility regarding these lonely little ones who seem to be especially abandoned. Every effort should be made to seek them out and transfer them when possible to institutions appropriate to their condition and under Catholic jurisdiction. In any event, they should be visited, instructed in the truths of their faith, and encouraged in the practice of their religion. This committee cannot too strongly urge the claims of children so circumstanced for special attention from the Catholic laity. The work requires no special training. It is a form of personal service which is in the power of everyone to give.

The system of placing dependent children in homes by boarding them out or having them accepted as one of the family was discussed at length in two papers at the last Conference, but the subject is of such importance that the committee has chosen it again and the question will be gone into as to what type of child this method is or is not best suited to.

A paper will be read on the education of the dependent child, and we shall consider the means which wide experience has proved to be most perfect in training these children, that they may be able to raise themselves out of the condition of dependency of which they are the victims and to take an independent, useful place in the life of the community.

The great number of children who are defective physically or mentally, and who in most cases are incurable, demands consideration. Hence it seems practical to devote some time to a study of the methods now used in their care and training.

The plan of this section having been outlined, it would now seem advisable in this informal report to call your attention to some of the recent tendencies in preventive and remedial measures which have a bearing upon the subjects in our programme. As to the legal aspect—it is hoped that discussion will determine how far the present system of law is adequate to help those institutions or individuals who are working for the welfare of the child and to what extent the law can prevent and how far, remedy the causes which lead to the disruption of home life and the consequent necessary dependence of the child on the State.

A review of the practical working out of the law of the State in its paternal relationship to the child should serve not only to record the present standard reached, but to indicate also the lines of possible further progress.

In reference to the State's duty to dependent children after the home is broken up when a substitute must be found for it, Mr. Butler at the New York State Conference of Charities, 1910, remarked that "in most of the States of the Union, the child's natural rights are respected, and quite generally amply safeguarded. In New York, laws based upon a just appreciation of the inalienable right of the homeless little one have been framed and put into operation. As a necessary result matters have been so equitably adjusted that proper and suitable provision for the dependent child's future care are provided by means of public and private agencies, whose works are conducted on lines satisfactory to all citizens of the Commonwealth."

Excellent as is this recorded relationship in New York, it would seem, however, that there is still room there and in other States of the Union for more perfect adjustment, as is clearly seen from the fact that the question still remains open and vexatious to those who place out children, whether or not children who have a father or mother living can be indentured to strangers, although they are technically abandoned. Variations in the laws of each individual State affecting the indenturing of children also increase the difficulties of child-placing agencies, and a comparison and revision of these laws would seem advisable.

The consensus of opinion of those who have most studied the subject of child welfare is that organized effort should tend in the direction not only of reproducing for the dependent child the natural environment of children under normal conditions, namely, family life in the home, but also of preserving the child's own family life from disruption wherever possible. The causes which lead to the breaking-up of the home resulting in partial or complete dependency are so varied that it will be impossible to enter into them at any length within the given time. But a few of the causes should be noted here such as the death of either or both parents, industrial accidents, temporary lack of employment, sickness, incompetency, dissipation, abandonment.

It is the province of legislation to cure some of those ill effects arising out of bad industrial and economic conditions for which the family of the working-man is in no wise responsible, and it is in the interests of justice that those who have at heart the welfare of the child have urged by every means in their power certain Federal and State measures aiming to prevent as far as may be, orphanage and destitution from industrial causes. They would include such measures as the bringing into effect of a sound employer's liability act which shall protect the family against destitution through accident or death to the wage-earner; strict laws regarding hours for women working in factories and those engaged in other gainful occupations; the pensioning of destitute widows who have young children, until such time as the latter shall have arrived at an age when they can contribute to the maintenance of the home.

In causes arising within the family itself, legislative measures can do something to remedy the moral defects, which help to bring about the breaking up of the home. Cases of destitution resulting from abandonment or from the wilful neglect of the father to support his family, can be lessened by the establishment of a court which will be able to deal expressly with such difficulties and follow up individual cases. For the City of New York alone, conservative estimates in 1908 placed the yearly number of children at 500 who need not have become public charges but for the wilful neglect of the parent.

Co-operation here between the court and the charity worker can effect much. The friendly visitor and his good counsel can contribute in no small degree toward establishing and maintaining that union which should exist in the household.

In the case of habitual drunkenness, ingrained shiftlessness and immorality of the parents, there is no alternative—the child must be removed from father and mother if it is to escape contamination by bad example and corrupt surroundings. Yet, even here, removal does not necessarily mean that the natural home must be lost forever. The hope of getting their child back has often been the first step toward the serious reformation of the parents.

Adequate supervision exercised over the whole family after the reunion, is both a salutary discipline for the rescued home and an invaluable safeguard to the well-being of the child.

When this duty of "after care" falls to the lot of the particular private institution or child-placing agencies which have rescued the child, it entails a considerable expenditure of time, energy, and money, and it is only right that legislation should make adequate provision to enable these institutions or agencies to carry to completion their good work by the proper force of parole officers.

In connection with other legislative measures the recent establishment of the Federal Children's Bureau calls for special notice. The White House Conference in 1909 recorded at the outset of its meeting the fact that the annual number of dependent children in the United States had never been ascertained. It showed that the proportion of dependent children to that of children brought up under normal conditions could not be gauged because there is no exact record of births and deaths in this country, and also, that there was no national record of the work accomplished by the child-saving agencies of the country, and no provision for securing definite records of those children who have passed out of their hands. Moreover, such information regarding children as was procured by the Federal Government was pigeonholed in the reports of departments other than that of Public Health, and thereby made difficult of access to those seeking for it.

These arguments were greatly instrumental in causing the White House Conference on Dependent Children to be unanimous in its appeal to the United States Government for the establishment of a Federal Children's Bureau, which should ascertain and record all facts of vital import to child life and child welfare.

The creation of such a bureau is now an accomplished fact, and this Committee has thought that the reading of a paper on its plan and scope will convey much valuable information to our Catholic organizations and institutions.

The fact that the agitation regarding child labor was largely instrumental in bringing about the creation of the Federal Children's Bureau inspires the hope that the day is not far distant when we will have sufficiently strict legislation throughout the United States regarding the age at which children may work, the hours of work, the safety and suitability of occupation, and proper sanitary requirements demanded in the places where they work.

It is evident from the preceding considerations that the basic element, the central idea in the tendency of all new and recently agitated legislative measures relating to child welfare is to prevent the child from falling into dependency. To this end, the preservation of the home, the solidarity of the family as the unit in the State, and the protection of both from disintegration from whatever cause, moral or economic, has been urged on every side. In view of this fact, it is curious to note that a very potent cause of family disintegration—divorce—is being powerfully assisted and not eliminated by present-day legislation in our country.

This anomaly notwithstanding, it may be regarded as a generally accepted belief that "the natural environment of the child is the home" where the child's character and aptitudes are most favorably developed. This expression of modern thought on child welfare is the more noteworthy because it postulates in the meaning given to the word "home" a return to certain principles from which we have never swerved.

Catholics have ever realized the primary importance of the home because the Church has ever taken not the individual but the family as the unit in society and in the State. Therefore will we feel a special interest in furthering legislation and social measures which have for their object, the conservation of the home. When, however, it is with the scattered components of that unit that we have to deal, it is for us to see that into those institutions which must take the place of the home, be they public or private, there be instilled, all those elements of family life which go to the training of the child's character in the Christian household.

How best under these conditions to secure its privacy, its spirit of mutual love and confidence which is at the heart of family life, preserving authority and discipline on the one hand, and respect and obedience on the other, is the problem for the solution of which Catholics must unceasingly strive.

It is the spirit which is also at the root of sound education. Catholics have always known the necessity of moral teaching in the education of the young. They know that two things, the training of the will and of the conscience, are absolutely necessary for all children, and therefore must be part of their training in the institution and in the home alike.

To teach self-control, to develop the will that it be a firm and good will, and to direct it toward good ends through the religious forming of the conscience, is recognized by Catholic parents and teachers alike as the only safe foundation on which to build up the child's future welfare. It is only in proportion as a system of instruction or a method of child training corresponds to this principle and develops out of it that we can know it to be good.

This report should not be concluded without calling the attention of this section to the medical advance made in furthering child welfare. A review of some recent work in this direction may serve to illustrate its value.

At the New York State Conference of 1907, Dr. Cronin's paper on Medical Inspection of School Children threw a flood of light on the power of medical science to assist in preventing child dependency by prompt treatment of incipient physical defect.

Medical inspection of a special class of defective public school children in Manhattan revealed the fact that 95 per cent of these children were "deficient and defective" from diseases of the eye, ear, nose, throat or teeth. They were operated upon and the obstacles to their normal physical development removed. Fifteen months later their teachers gave ample testimony that the physical improvements in 100 per cent of the cases operated upon and treated had been followed by such marked improvement in conduct, effort and proficiency that in a very short time they were advanced to higher classes.

We have here a striking instance of the value of medical treatment in attacking one of the most fatal causes of dependency—the physical unfitness of a large number of children at the very outset to meet average conditions in the struggle of life.

Another important recently recognized factor in the prevention of dependency from purely physical causes lies in the method of treating the eyes of newborn children. It has been ascertained that of the total number of those who yearly enter the institutions for the blind, considerably more than 25 per cent of them are sightless from "ophthalamia Neonatorum"—a dangerous disease due to infection which is preventable and which if treated at an early stage is curable.

An application of nitrate of silver dropped into the eyes of infants shortly after birth will save their sight by destroying germs which, if neglected, would in less than ten days after birth produce incurable blindness. The use of this prophylaxis is now made obligatory by New York State law within 36 hours after the child is born and it is provided by the Board of Health to both doctors and midwives.

In view of these and other equally significant reports from physicians who have devoted themselves to child study, we may hope that the time will come when child dependency from physical infirmity will have sensibly decreased. But, though prevention is the watchword which should accomplish much, it is safe to predict that of crippled, diseased, blind, deaf-mute, and otherwise physically or mentally defective children, there will always remain a host great enough to fill our institutions to overflowing and to exercise the science and charity of those into whose care they are entrusted. Medical science should devise for them its most ingenious methods of relieving suffering and of remedying, as far as in it lies, the infirmities of these most dependent of all God's human creatures.

For however potent for future good is the value of preventive measures in eradicating dependency, we must not lose sight of the fact that there is gravest and most pressing necessity for providing and perfecting the means by which we may be enabled to deal successfully with child dependency as we have it today.

Therefore, in choosing the topics for this section of the Conference, the Committee has selected for your consideration such aspects of the problem of child care as are preferably remedial and constructive in character.

Those invited to read and discuss the various papers have been chosen because their love of the work, joined to their knowledge and wide experience of their subjects, puts them in the enviable position of being experts in those fields of charitable endeavor.

The Committee hopes for many good results from the deliberations of this assembly. It has always found inspiration in listening to the record of work done yearly by its fellow members, and feels that it can aptly compare these Conferences to so many charging stations from which to draw a new energy for carrying on that work which every charitable instinct within us tells us must be accomplished.

The Chairman: Rev. Father Michael R. McCarthy will now kindly read his paper.

PRESENT METHODS IN THE TRAINING OF DEFECTIVE CHILDREN.

Rev. Michael R. McCarthy, S.J.

The history of the deaf mutes reflects little credit on the fame of human nature, and students of psychology will find a curious subject for consideration on the mind of humanity towards this afflicted class of society; why, for instance, while other bodily afflictions are regarded with compassion, deafness draws down rudeness and ridicule on the head of the victim; or why the small boy who will piously lead the blind man over the crossing is eager to fling a brick at the "dummy."

Time was when the deaf mute infant was regarded as cursed of the gods, a disgrace to the family, a useless and irksome burden on the State, and hence was quietly dropped into the river like a blind kitten or left on the mountain-side to be devoured by the wild beasts.

The advent of Christianity changed that pitiless attitude in some measure, for when our blessed Saviour appeared on earth to dwell among us, He drew to Himself the deaf mute, dispelled the cloud of ignominy flung around him, placed him fairly within view of the multitude and therefore of all Christianity, and as a lesson to His disciples for all time laid His blessed hand on him, and ameliorated his sad condition.

The fact is clear, then, and should be taken to heart, that the care of the deaf and dumb is of divine commission.

The lesson, however, was slowly learned and the commission grudgingly fulfilled. For centuries the deaf mute continued to drag out his existence as a despised outcast, dismissed to the lowliest drudgery and debarred as unfit from public office and social pleasures. As late as the year 1750, Doctor Johnson, surveying social conditions at that time, declared deafness to be one of the most desperate of human calamities. Only at that late era did the afflicted receive, and at the hands of the Church, the boon of language and the means of admittance into society. Then only the dread and pitiless past was closed and the deaf mute began to come forth from his cruel isolation with a sob of gratitude for his deliverance, a joyous hope for a brighter life and an eager response to every kindly eye and helping hand.

How woefully the capabilities and powers of these neglected souls had been ignored or crushed may be gathered from a comparison of the old and new conditions and a consideration of the resultant development from even a meagre encouragement. After but a few decades of opportunity we find the deaf mutes rising in the social scale to become editors, teachers, bankers, inventors, lawyers, architects, and in fine succeeding in all the multifarious industries wherein mere hearing is uncalled for. And this success comes naturally; for bear in mind that deafness does not directly cause mental deficiency. Statistics show that from 85 to 87 per cent. of the deaf are mentally normal. Mental deficiencies in the deaf are due to various common causes and are often traceable to absolute parental neglect of the deaf child in early childhood. Nor do the other senses lose any of their efficiency through deafness: on the contrary they are rendered more keen, for the deprivation of the important sense of hearing necessitates a greater development and reliance upon the other senses. Sight and touch especially are developed to a remarkable degree. The success of the deaf in the artistic fields, as painters, engravers and sculptors, is proof of these facts. The signatory rings of Cardinals Farley and O'Connell, the magnificent statue of Lafayette in Washington, the gift of France to this nation, the statue of Father Junipero in California, are all the work of deaf mutes.

Human knowledge and training, then, have in a wonderful way developed the talents of these children of silence. The religious aspect of their condition, however, is still far from gratifying; indeed, it is a cause of grief and bitterness from the Catholic standpoint. During this last generation we have been so occupied with building schools, hospitals and asylums for the normal children, the sick and the needy, and that, too, with our slender resources, that we have overlooked the deaf mutes under the plea that they were so few and scattered as to be practically negligible; and so, the most afflicted and neediest of the members of the family of the faith have been denied their rightful share in the good things.

But is the number negligible? At the present time, as the Census states, there are 89,000 deaf mutes in the United States. Of these fully 18,000 are Catholics, and about half of these are of the school age, though there are not that number at school, since but fourteen States have laws compelling the school attendance of deaf mute children. There are 148 schools for the deaf in our country giving instruction to 12,588 children, and of these schools only thirteen are Catholic with less than ten per cent., or, to be exact, 1,192 children. These thirteen schools are mostly in the East and Middle West, and in all the vast territory west of the Mississippi there is but one Catholic school, and that on the Pacific coast; in all the Southern States south of a line drawn from Baltimore through St. Louis to the Pacific, there is but one little Catholic school, and that at New Orleans.

With these scant and far-separated opportunities, and since as a rule parents are incompetent, it is clear that the mass of our deaf mute children are deprived of the life-giving faith, and the question naturally arises,—where are they trained and how? From the testimony of those who have studied the subject, it appears incontrovertible that the vast number of our little ones are educated in institutions under the powerful influence of those who are not in sympathy with our religion, and consequently after years of deadly instillation of lectures, sermons and copious literature unfriendly to our Church, the children are beguiled of the priceless heritage of the faith, and return home oftentimes with a contempt for the religion of their parents, and furthermore—a heart-breaking fact—the brighter minds amongst them are led to devote their trained maturity to destroying the faith and propagating heresy in others of their class. It must be said in fairness that some of these Protestant proselytizers are sincere after their own manner of thinking, and to a faint protest will tell us that they are simply doing for the spiritual good of the deaf mutes what the Catholics are either unable or unwilling to undertake. The deaf mute himself is placed in a soul-trying quandary. On one side the rich resources, the offers of station and employment from the enemy, are held up before his eyes, while on the other side he beholds, not only poverty, but the actual indifference and neglect of his own. Can we expect from that feeble soul the heroic renunciation that comes from sterner training; and if he yields to the overwhelming advantages, who is to blame? He, or those who should have come to his aid?

To the objection that the deaf mutes are too widely scattered to be within practical means of help there is an answer in the parable of the Ninety and Nine; but there is also something to be learned from the way in which the members of the sects have met this objection.

The Episcopal Church has at present thirteen ordained deaf ministers, two hearing clergymen, twenty licensed lay readers, and a still greater number of Bible-class readers. They pride themselves that the number of baptisms and confirmations reach into the thousands.

The Lutherans have six pastors for the deaf, with eight organized parishes. Their missionaries travel unceasingly up and down the country and preach regularly in forty cities of the Middle West.

The Methodists have four missionaries.

There are Protestant churches exclusively for the deaf in New York, Wheeling and Baltimore, while churches in other cities are already building, and ample accommodations for the Protestant deaf in every city are being provided.

It is designed here to indicate not so much the material resources, but rather the personal activities of those outside the Church. Meanwhile the Catholics have a solitary missionary devoted exclusively to the deaf, without a single church, even in the most populous city.

This account, however, must not be entirely doleful; the prospect for the cause is brightening, and enterprises begun in various localities indicate an awakened interest in what was formerly regarded as a sterile field. Thus in St. Joseph's Seminary of the New York Archdiocese, four seminarians regularly teach catechism to the deaf on Sundays. In Pittsburgh, besides a flourishing school under diocesan care, ten of the priests have undertaken to learn the sign language and to minister to the deaf from as many centers, and in St. Louis twenty-four Jesuit scholastics have formed a class for the study of the deaf mute needs.

These efforts, however, cover but small sections in the vast field for endeavor. It is evident, then, that more consideration should be given this deaf mute question in the seminaries throughout the country; pastors might be urged to visit the Catholic children and exact their rights in the State institutions within their jurisdiction; Sunday schools should be held for these children wherever practicable, and Catholic literature of an interesting and instructive character should be distributed to them, and at least the deaf mute alphabet should be taught the hearing children in the parochial schools in order to win their respectful interest and future cooperation. There is an imperative need for a Brotherhood in our country similar to those in Canada and Ireland, to relieve the Sisterhoods of the training of deaf mute boys after they have passed the age of fourteen years.

THE CARE OF THE BLIND.

I am indebted to Rev. Joseph Stadelman, of New York, the Jesuit pastor of the blind, for my facts and figures. He tells me that there are but four schools, as far as he can discover, which are especially provided, for the education of our Catholic blind children, with a total enrollment of not more than sixty pupils and these mostly girls. Two of these schools are located in the Archdiocese of New York, the third in the Brooklyn and the fourth in the Newark diocese. This is all that the Church has done for the large percentage of the Catholic children out of the 4,816 pupils attending special and public schools in which provision has been made for the education of the blind. Here is a robust grievance indeed.

We make the earnest appeal to you, then, and through you to others, to hasten by your prayers, by agitation and every other way within your power the day when the Church and the faithful will make more ample provision for the education, the Catholic education, of the very large number of our Catholic deaf, dumb, blind and blind-deaf, the little ones of our Lord, who lift up their heads and are not fed.

DISCUSSION.

THE CHAIRMAN: We now have fifty minutes for discussion. I hope we will have a good, vigorous discussion.

REV. SAMUEL LUDLOW: It is my duty to examine the children of the Catholic institutions of the Diocese of New York, in number about

15,000. We have among them the blind, the deaf, and the feeble-minded. Of these perhaps one-third are defectives in some way or other.

Let me speak first of the deaf. We have three institutions for the deaf in New York City—two for girls and one for boys. We all admire Father McCarthy very much. He is a true apostle of Christ for the deaf. His work is admired all over the country. But I want to disagree with him on one point.

There are no mutes. Every deaf child, unless there is something wrong with his mind, has the organ of speech which can be developed, and he can be taught to speak, The deaf are being taught to speak. Modern methods enable us to teach them to speak. They can be taught to read the lips. In a public school for the deaf in New York City, which happens to be in the parish with which I am connected, these children are taught to read the lips, and they are taught to enunciate. "Signs" are not used any more. The Catholic children of that school are brought to our parochial school every Monday afternoon for instruction in their religion. We get most of them. The reason we do not get all the Catholic children is that the parents are not willing to send them, especially the Italian parents.

These children are taught their religion, just as the other children. They come to confession once a month. A number of them speak their confessions; the others write them. They are all able to say the act of contrition—to speak it out. Their enunciation in the beginning is faulty, but it improves rapidly. They are taught to say all their prayers, and are taught to repeat their catechism orally. This is I think the solution of the problem of training the deaf.

There are two schools for the blind in New York, one, an excellent school on Staten Island. There are about twenty-five girls receiving instruction, some of them even in the high school branches. There is another school for the blind, the Catholic Institution for the Blind, which is instructing about twenty boys and girls.

Father McCarthy did not refer to the feeble-minded in his paper. These are the greater number. In all our institutions there are a number of atypical children. During this last school year, I began to collect statistics of these defective children. I was interrupted in this and was not able to obtain full statistics; but I should say 33 per cent of the children of the institutions are more or less defective. There are reasons for this. They come to us underfed. They come to us having been out of school altogether, truants, etc.

The modern methods require specialists in the training of these children. They should all be examined when coming into the institution or school. There should not be more than 12 in a class. The teacher should be specially prepared for this work.

THE CHAIRMAN: Father Ludlow, I would like to ask if that new method is taught in the Catholic schools for the deaf.

Father Ludlow: It is being taught in the three schools in New York, and the sign language is rapidly being dropped altogether. This brings the deaf into contact with other people. The sign language has kept them to themselves. Only those who knew the sign language could talk to the deaf. Now they are able to talk to anyone.

The Chairman: Does not the teaching of the sign language interfere with the development of speech?

Father Ludlow: It certainly does, so that in modern schools this sign language is not used at all any more.

The Chairman: We will be glad to hear from Brother Henry, Director of the New York Catholic Protectory, of New York City.

Brother Henry: I find that in the thorough paper which Father McCarthy has just given us, practically all that I would say, has been said.

Father McCarthy spoke about deaf mutes. Years ago we had no sign language and nothing else to educate them, and they grew up in ignorance. I think that is the same thing with regard to the backward child found in all our institutions. The child who is backward is so, not only on account of being physically defective, but on account of being what I call intellectually stunted, stunted on account of his home surroundings, stunted on account of being uncared for, allowed to grow up in ignorance, permitted to remain away from school, with the result that he became so backward as to make it almost impossible to teach him. There should be a method, I would like to find a method, to bring out a boy like that. He is not what I call a physically backward boy, but a boy who is mentally backward on account of having been neglected in his early years.

The backward children in the institutions for dependents should have all the fresh air possible. They should be allowed to play in the open, and should be encouraged to have games of all kinds that are good for their development. You may get the boys who sometimes do not care to join with other boys, but you will find that after a little encouragement, they take part in all the games that the institution can provide for them. They should be allowed to go to school regularly, and the school hours should be broken up as much as possible. While they may get the required five hours in school, these should not be in one unbroken stretch. In the Protectory the boys go to school in the morning for a few hours, then to work and afterwards to play. The afternoon is divided up in the same way. By thus breaking the time we manage to get five hours school every day, giving at the same time some vocational training, and all the physical exercise that is good for them.

I will not say anything about dependent children. I have a paper to read to-morrow, on the education of dependent children, and I will then bring out all the points I would like to present.

Father McCarthy said also that there are no Christian Brothers teaching the deaf, or dumb, or blind, in the United States. I want to give a reason for that. We have not enough Brothers. We have not enough Brothers to open the schools we are asked to open. If anyone here knows of any young men or boys who are morally good, who would like to join a religious order, send them to us and we will receive them with open arms.

The Chairman: The Chair now recognizes Dr. Porter, of Chicago.

THE MEDICAL POINT OF VIEW ON MENTALLY AND PHYSICALLY DEFECTIVE CHILDREN.

Dr. Mary O'Brien Porter.

Does the medical condition of the mentally and physically defective children concern only the surgeon and the school? It is a principle of sound philosophy that every human being has the eminent and inherent right to be born well. This right extends to the mental as well as to the physical welfare of the child. The right to human existence presupposes the rights to make that existence all that Nature intended it to be. Now, since the child is not the author of its own being, it follows that there is an obligaion upon someone else to safeguard and to protect that right. For it is a principle of all law—human and divine—that every right entails a corresponding obligation somewhere. In this case the obligation rests primarily upon those who are responsible for the child's existence. They give it life: they are obliged to maintain that life.

It sometimes happens that the child's perfect right is either curtailed or neglected. The parents may be unable to promote properly the child's welfare or to remedy the defects that may exist. In such circumstances it becomes the solemn duty of the State to see that the child is not deprived of anything that is requisite for a normal existence. The State, when true to itself, should act not as a medium of punishment only, but as a source of prevention. Punishment should be the last resort of the State in maintaining the welfare of its citizens.

Now, according to statistics, ninety-five per cent of the human race are born normal; five per cent constitute the so-called abnormal class. It is with this last class that we are to concern ourselves.

There is a very close relation between the mental and the physical conditions. It is almost the relation of cause and effect. The two conditions are so closely allied that frequently the mental condition depends entirely upon the physical constitution of the individual. The reason is that the mind acts through the medium of the senses and the physical condition of the being. Just as the body requires certain organs to function properly, so does the mind require certain physical conditions in order to perform its operations according to a natural plan. A musician cannot produce audibly a symphony without an instrument that is fit; neither can the mind operate and function without a brain that is fit.

Back of all human conduct there is a primal source of action. This is the mind. Without a mind and a will there is no such thing as morality or immorality. Hence the beast of the field is neither moral nor immoral; he is unmoral. Thus, it appears evident that if the mind and the will are hampered in their operations the result will be an abnormal act. It will be bad conduct. It will be immorality or crime in some of its manifold phases.

Since therefore there is an intimate relation between conduct and physical condition, it may be well to inquire closely into the question, "What are the physical conditions that lead to abnormal action on the part of the human being?"

To this question a host of answers come hurrying from every hospital ward the world over. The answers come swarming from the overcrowded tenement districts of our congested centers of population. They rise in suppliant accents from the hells of the White Slave maelstrom that annually draw down into their seething vortex, countless numbers of the good and the pure, the innocent, but criminally neglected daughters of the civilized nations of the world. The answers come also from the nation's homes, where the little ones are brought into the world by ignorant parents, and then allowed to seek their own preservation—a yeoman duty too heavy for their tender shoulders. The answers, finally, come from our schools, where the authorities frequently fail to realize that the child has a right to a perfect existence, and that the accompanying obligation to safeguard that right devolves upon those same authorities when it is neglected, or is beyond the ability of the parents.

It is well-nigh impossible to find a sphere of human effort that has broadened out so widely as that pertaining to the welfare of the child. After centuries of indifference, of criminal ignorance, the world has at last awakened to the knowledge of its duty towards the most helpless and the most important part of its population. The child is now the object of solicitude on the part of the nation and of the State. The more progressive and high-minded portions of the community have bestirred themselves to watch over the child and to see that he receives all the attention and the care to which he is entitled.

In Seattle, the Juvenile Court does not see any child until it has first gone to a department of diagnosis, and has been examined by a medical authority, a physician who is also a trained social worker. Little wonder that this court ranks among the most efficient in the world.

Hungary leads the world in its supervision of its criminally unfortunate. There the law is that there must be a medical supervision of from one to two weeks of every case before it appears in court. This supervision is conducted by a physician, an institutional head, and a clergyman of the prisoner's own denomination. This law is based upon common sense and an intelligent grasp of the conditions that affect crime.

In our attention to children, we should carefully note abnormal vision. The eyes and their care constitute a fruitful source of investigation.

While there are few perfect eyes, it is true that the most marked visual defects would never trouble the child, were he early fitted with proper glasses. The cursory examination given with the aid of the ordinary school chart is not sufficient. The services of a good oculist are essentially necessary if the eyes are to receive proper attention. They are willing servants, but they are dependent organs, for they draw largely upon the nervous system. When the nervous system is impaired, the results are indigestion, weakness and that fickleness of will power which is so marked in the physically imperfect child.

Another source of physical inability in the child with regard to conduct and study is to be found in the presence of adenoids and enlarged tonsils. Adenoids are found in sixty per cent of deaf mutes, as also in many of our sub-normal school children. They bear, therefore, a close relation to the physical health and the mental development, and consequently to the moral and intellectual growth.

Tonsils when enlarged not only predispose the little sufferer to rheumatism, but also are an avenue through which the germ of tuberculosis enters the body. The treatment of both these conditions is a matter of comparative ease and is purely surgical.

Of all the ravages visited upon the human race, no other seems to cause so much widespread havoc as does the great white plague—tuberculosis. It has been estimated that three or four times as many people die in the United States every year from tuberculosis as were killed in both armies during the Civil War. One out of every seven deaths results from this dread disease.

Tuberculosis exacts a heavy toll from infancy and childhood. Its prevalence seems to be more marked than is usually believed. This may be due to the fact that its manifestations are so varied. However manifold its appearances, its results are most definite and calamitous. Even when a fatal issue is prevented, it often results in irreparable crippling or in lifelong delicacy. To this terrible scourge is due much individual suffering, domestic misery and most lamentable national loss.

The frequent association of tuberculosis and tubercular diseases with congenital mental defects has long been recognized by those who have made a study of idiocy and imbecility. What is to be done to stem the torrent of devastation that is thus sweeping over the land? Both parents and children should be educated to use preventive means by observing the simple rules for good health, as personal cleanliness, pure air, nutritious food, regular exercise and temperance in all things.

Paternal alcoholism is also largely responsible for tuberculosis. Many a child is thus predisposed to alcoholic tastes, his physique is impaired and he is rendered a susceptible host for the germ of tuberculosis.

The open air movement as a preventive and a cure for tuberculosis is absolutely the most efficacious form of treatment ever devised for the eradication of the dreadful scourge. Every school in the country should have a strict medical supervision with direct reference to this disease.

Since it has been amply proved that tuberculosis can be cured if taken in its early stages, it is nothing short of criminal on the part of the officials if they fail to take the proper measures for its prevention and cure. This is a question not only of philanthropy, but of public economy as well. It is a potent means to insure the welfare and prosperity of the nation at large. Considering the enormous death rate from this disease, it is well-nigh incredible that such widespread apathy in this regard should exist among intelligent human beings. True, a great advance is noticeable, but there is still vast room for improvement.

New York, Chicago and other large cities of the United States are making rapid and successful application of the open-air treatment. Open windows and open-air schools are introduced in the care of tubercular children, and wondrous results are already apparent. These results are so encouraging and so emphatic that the movement is making great headway throughout the country.

The Catholic Church has ever led the world in works of practical charity. Hospitals and homes for the unfortunate of every class owe their existence to the Catholic Church in all ages. The Middle Ages witnessed a tremendous expansion in this regard. Rome was ever the center whence emanated institutions of every description for the relief of the poor, the weak, the outcast. The homes and the hospitals of those ages were centers of charity and of well-directed, intelligent care of the needy. The Christian nations of Europe each had its hospice in the Eternal City. There every attention was shown to the traveler, the pilgrim, the sick and the unfortunate. Kings vied with one another in supporting these institutions. One of the largest hospitals in Rome today, that of Santo Spirito, owes its existence to the charity of the early English kings.

What are our Catholics of today doing towards the extinction of this dread monster tuberculosis? True, we have hospitals and sanitoria that care for those afflicted with the disease. But the point is that the Church, which has always led the world in the march of progress along this line, should not now relinquish the proud position which she has ever held. I have failed to find how many Catholic schools in our city are taking up the open-air treatment of tuberculosis. Surely our little ones are as deserving of care and protection as are the adults who are admitted to the hospital wards of our large institutions. If it is worth while striving to save the adult life from the fangs of this monster after they have become fastened on the adult body, surely it is of equally great importance to use every means and precaution to prevent the monster from seizing the tender body of our children in his death grasp. Prevention is equal to cure plus all the dire consequences that follow even a temporary attack of tuberculosis. Prevention, therefore, seems to be even more important than the actual cure. Let us hope that our Catholic schools will co-operate zealously and intelligently in this matter. Let us do our generous share in our Catholic schools for the detection, segregation and the scientific treatment of tuberculosis wherever it makes its appearance. If our schools owe a religious and a scientific training to the little ones confided to their care, surely they should do all that is possible to facilitate the acquisition of mental requirements by aiding in the elimination of that most fatal of all obstructions—consumption.

Speaking now of abnormal actions under the head of crime, we find that diseases heretofore mentioned give occasion to the conditions which lead the individual to a criminal career. I am not talking here of the accidental offender, but of the repeater or recidivate. With him, permanent segregation becomes imperative to prevent depredation upon society and the propagation of his kind.

Now, since human conduct is simply an expression of mental life, conscious or sub-conscious, it follows that a defect in mental life will inevitably react on human conduct: hence, the criminal. For even misconduct is a sign of mental activity, but of an activity that has wandered from the path of right reason. Not that all delinquents are diseased, but a goodly proportion of them are.

The feeble-minded are to be found in various courts of justice. Of those studied in the Psycopathic Institute of Chicago, by Dr. William Healy, over twenty per cent proved to be feeble-minded.

These unfortunates yield readily to suggestion. They are easily led. They will do exactly what they are told to do by others. Children afflicted in this manner have need of the strongest kind of supervision. All girls of this kind are in danger of corruption, while the boys are potentially thieves and vagabonds. The fact that both boys and girls of this description are shrewd and clever along certain lines, epecially of secrecy, does not prove that they are not feeble-minded.

Now if we admit that there are many children in the schools suffering from defective sight and hearing, from adenoids and tonsils and from tuberculosis, the school that neglects the correction of these is fostering truancy and developing criminals. The child who, on account of his physical defects, cannot keep up in his school work becomes discouraged and is easily led to truancy. The potential truant meets other truants who are able and willing to teach him evil, and he soon becomes a delinquent, to be dealt with by the law that ignores his physical defects.

Epilepsy plays no insignificant part in the depredations of our criminal population. A great majority of the epileptics are known to be repeated offenders. As a rule epileptics suffer a continual deterioration mentally and morally, as well as physically. Since at present epilepsy is considered incurable, the State should give vocational training and place them in a colony by themselves.

Insanity is of less account in crime than epilepsy. Epilepsy and feeblemindedness are defects and are therefore incurable, whereas insanity is a disease and often is curable.

At the present day the so-called social diseases have grown like a malignant ulcer into the very vitals of society. They are one of the most prolific sources of crime in the person afflicted, as well as in his offspring.

They incapacitate the victim for all serious work and weaken him morally, mentally and physically. His offspring are born into the world under a terrible handicap, and the results are lifelong disability and misery.

To sum up, the mentally defective and diseased child should be the object of the utmost solicitude on the part of the school and the physician. Of all that is good, the child deserves the best. The child belongs to the home, and the home belongs in part to the State. Therefore, it is the duty of the State to see that the home is all that society requires in its members. Punishment of the parents for the dereliction of their duty towards the child; a fostering care of the child in and out of school; a proper treatment of the criminal—a treatment that recognizes physical defects as the foundation of much moral delinquency; sympathy with the truant and intelligent care of him; segregation of the hopelessly defective and dangerous—these are the duties which society owes to itself and to its members.

We know that many of the conditions described are hereditary. Every child born in the community should be brought under the careful supervision of a special committee, appointed through the schools and the board of health, or through whatever mechanism of public welfare may be deemed advisable. One member of the committee should be an alienist, skilled in mental diseases. If each child were examined from three years of age on—or, better still, from the first year—I think that two-thirds of all those who later develop insanity or epilepsy or inebriety, or even criminality, would be detected before they were twelve or fifteen years of age. If this were done, two-thirds of such persons could be trained and educated so as to be made self-supporting good citizens.

We allow our criminals, we allow our insane, we allow our feebleminded and our epileptics, to drift on and to shift for themselves as best they may, and to propagate their kind—and then we spend millions of dollars in order to protect ourselves against the doings of these unfortunates. We should put a stop to this flood of tainted blood in the race, emphatically at its fountain head.

DISCUSSION.

Miss Mary Josephine Bleakie: To explain my authority for speaking as plainly and as earnestly as I shall, may I say that I am a trustee for the Massachusetts Training School for boys and for girls, three in all, having under my control, together with eight other trustees, some two thousand children, all of whom have been committed by the courts, between the ages of seven and seventeen. In training these children, we are spending on an average $300,000 per annum.

Every day our attention is called to some boy or girl who is so defective mentally that it is impossible to parole him again in the community.

Upon arriving at the school, a physical, and so far, imperfect mental test (Binet) is given to each new case, and then, according to the results of these tests, the boys or girls' training and education is begun to fit him for parole. This training extends from eighteen months to three years, and with the distinct feeble-minded, much longer. We have in Massachusetts two schools for feeble-minded, with a waiting list of nearly one thousand, and to these schools, when possible, we transfer our extreme cases.

The children committed to these training schools, for the most part, may be classed as defective delinquents, and are included in the five thousand dependent children that Massachusetts cared for last year, at an expense of over $600,000.

Eugenics is the scientific study of the improvement of the race, and Euthenics is the study of racial environment.

The Bible tells us that the sins of the parents are visited unto the third and fourth generations. In the chart, which I shall show to you, I think I am able to prove the truth of this statement.

This chart has been loaned to me by an investigator, who came to us from Dr. Goddard's school at Vineland, N. J. By her investigations, she has shown us the relations of cause and effect, and thereby, she has been helpful in solving our girl problems. One case thus investigated goes back to two town idiots, who were allowed to marry in 1778, to save the town from supporting them separately. This marriage resulted in over 800 descendants, forty per cent of whom were cared for in institutions, while sixty per cent received some form of aid. In one branch of this family, twenty-one children were brought into the world at the expense of the physician paid by the city, county or State in which they lived.

This special girl in question, whose chart is here presented on the wall, is now sixteen years old. She came to us at thirteen years of age, having stolen for some time, giving the things to her mother and grandmother, to be turned by them into money, and later she added to their support by the proceeds of an indiscriminate immoral life.

Several of her brothers and sisters and stepbrothers and stepsisters died in infancy. The two living are of the lowest grade of development. Her home was the resort of the lowest and most criminal class. The line of inheritance shows from her great grandparents to the girl in question, two cases of insanity, twenty-two cases of the lowest kind of immorality, fourteen inebriates, seven cases of tuberculosis, eight criminals, three epileptics, and several afflicted by venereal diseases, thereby causing frightful infant mortality.

What would be your solution of her parole? After all her training, she is one of the most irresponsible and ill-tempered persons imaginable, and cannot go about without protection. Would you be willing to take her into your home even as a servant?

Another matter of interest, in connection with this girl's case, is the fact that her parole is now being asked by a State Senator and a Representative.

It is coming near election time, and votes are necessary. Again, it is an interesting fact that it is nearing the time for the Trustees' appearance before the Ways and Means Committee of our State legislative body for new appropriations.

Something should, and must be done to prevent the increase of these defectives. The most forceful remedies are held to be segregation, sterilization, and better marriage laws.

Would it not be well for us to go into the problem as a whole, get correct bearings on those phases of it which touch on our Catholic philosophy, find out carefully, the Church's position on methods and aims now so much in favor, and then guide our action and thought wisely. Personally, I would be glad to have clear and definite guidance in dealing with the problems that are forced on my attention in our Massachusetts Training School. In what I have said, I have given but the merest hint at the situation.

Mr. Geo. B. Robinson: I hesitate to take part in the discussion of the very serious questions that have been raised. I sympathize with Father McCarthy, and I am delighted that he has exposed the weakness and carelessness of Catholics. We are so fond of praising ourselves because we have so many charitable works, so many successful institutions and so many societies that are doing all they can, in reason. But, at the same time, there are a great many that are not doing enough. I think he has exposed our weakness in regard to these poor deaf mutes. I am very little acquainted with that class, but the speaker has given you something to think about with reference to the eighteen thousand deaf mutes in the country.

Dr. Porter has certainly shown the up-to-date position in regard to the defective classes—the mentally and physically defective.

Something has been said from the standpoint of these cases that are continually passing through our institutions. They should not pass through. They should stay there, many of them, for their lives, if there is no cure or no benefit to be gained permanently. There is no cure and no benefit in simply caring for a defective child—physically and mentally defective—for a short time. The institution is for the temporary residence of normal children and backward children who can be benefited by instruction.

There are some of these mentally defective who are very bright, apparently, when they are under instruction or when under constant supervision, but the moment any responsibility is placed upon them, the moment they are discharged from custodial care, they become a nuisance to the community. It is disgraceful to see the number of poor girls in a city like New York who, after having received instruction in the school in their religion—who apparently understand their religion—who can say their prayers and can answer certain questions clearly and quickly, when discharged from the institution and put upon their own responsibility, astonish you in hundreds of cases by the promptness with which they go astray. You cannot explain the situation except through a thorough examination by physicians and specialists, who will tell you these children are mentally defective. They are not capable of deciding what is right and wrong when it comes to the issue. There are so many of these people who should be all their lives in the custody of the institution that it is almost unbelievable.

Speaking of tuberculosis, I know from experience how difficult it is to get the average physician to believe there is any particular danger. It is time they gave up the idea that there is no danger from tuberculosis in associating with other children. It is only the specialists that seem to go to the bottom of these things.

Dr. Fernald and Dr. Goddard have any quantity of these cases of the feeble-minded which they can illustrate to you. We have had many a recommendation, even from the clergy, recommending the discharge of children to parents because a poor mother would plead with the clergyman and he would say, "This poor woman seems to be honest; she is working and doing her best for her family." But the husband may be a common drunkard. She is harboring him and helping to support him. So I say to you, before you discharge the child, this is a matter which must be considered and answered. What is the use of discharging a child of ten or twelve years to even a good mother, if in the home the father is setting such an example constantly—a drunkard in his own home, doing nothing to support the family? It is impossible to make good citizens in that way. We have to deal with this question in all the large cities. In the institutions, we have our responsibility for our neglect to make good citizens out of the children. They may have been in the institution for two or three years. It is said, "Why didn't you make good children out of them?" They have gone astray because they had no reasonably good example when discharged from the institution.

There is where Mrs. Kelly, in her very admirable programme, shows that she has studied and looked into the question in every phase, and I do not think there is a single proposition stated that can be successfully controverted by the members of this Conference. She speaks of the necessity of observing these children after they leave the institution, through a proper parole system. It is necessary not only for the child but the family as well to guide the children and the families to which they go.

I would urge very earnestly the importance to every institution, whether small or large, of having specialists to look into these cases as they come into the institution, and not trust to the average physician, who having a certain knowledge, does not place enough importance—although I must say they are changing in that regard somewhat—on incipient tuberculosis, and incipient cases which they often class as only backward children. Some do not place enough importance on the removal of the physical defects, although in most of our large cities, the institutions are quite up to date in having specialists to treat diseases of the eyes, ears, nose, etc. I am happy to say in our institution we have these specialists; and even more of them are needed than we are able to have.

MRS. SPALLEN: It affords me great pleasure to be able to say something of our institution, The New York Foundling Hospital, because I feel the importance of it; feel the importance of having the work done in that institution better known. For that reason, I would be very grateful for an opportunity to have a paper with reference thereto prepared and presented at our next Conference.

It is my privilege to be connected with only one department of the great work of that institution, which is that of "Friendly Visitor" to the homes of the children adopted from there.

The purpose of these visitations is to ascertain if the children are receiving a good practical education: being sent, where possible, to the Sisters' School; that the parents are practical Catholics; that the whole environment of the home is good.

The field of labor is an extensive one. In the course of the year—for I am traveling almost perpetually—I cover many States. The routine work, as you can readily imagine from the area covered, grows more and more complex. Physically, it is strenuous work, and the end of the day finds me frequently very tired. But the joy of it rests me, soul and body, no matter how weary I am, when I find the typical Christian home, and I find many of them: homes where the good foster parents have taken these little waifs to their very hearts, and are so training them by love and example that we feel assured that in that home, is the nucleus for another truly Christian family; one that will tell for good in the community.

I could tell you many really beautiful things about our children and their homes. One fact of last year's visitations impressed me very sensibly. In visiting over some six hundred homes, I found by actual computation, that almost all of our children were weekly communicants. It was not unusual at all for father, mother and children to approach the holy table weekly, some of them coming a distance of many miles to do so. I could tell you of many homes so truly Christian that, with me, you would bless God for the work that our good Sisters of Charity of the New York Foundling Hospital are doing in the careful selection of the homes for the little ones entrusted to their loving care.

I had hoped to have some facts for the Conference that would show in round numbers the scope of our work. Unfortunately, the trunk containing the papers has not yet arrived, though it left New York for Washington before I did.

I would be very glad and can promise you a most hearty welcome, if when passing through New York you could find time to pay the Institution a visit.

THE CHAIRMAN: I am asked to announce, before adjournment, that the delegates will be the guests of the University, today and tomorrow, at luncheon. After luncheon today, we will go in special cars to the White House to meet the President.

Adjourned.

SECOND MEETING OF THE COMMITTEE ON DEPENDENT CHILDREN.

TUESDAY, SEPTEMBER 24, 9:30 A. M.

Vice-Chairman Edward J. du Mee, Vice-President of the Central Council, and Chairman of the Almshouse Committee, St. Vincent de Paul Society, Philadelphia, Pa., presiding.

THE VICE-CHAIRMAN: Owing to the number of papers to be read today, it is absolutely necessary that I curtail my remarks so as not to encroach upon the time of those who have made great sacrifice to prepare papers and come here from a great distance. It is truly gratifying to see, by the prominence and numbers of those present, such interest taken in the subject of the amelioration of the conditions of dependent children. There is nothing that awakens in the hearts of all Christians so tender and affectionate response, as the call for the alleviation of the distress or suffering, and the promotion of conditions for the moral and physical improvement of the dependent child. It has the special blessing of Almighty God and the earnest support and encouragement of Holy Mother Church. A number of distinguished ladies and gentlemen of the laity and several clergymen of note, have prepared papers treating of the various phases of this most laudable work, and we feel certain that in the final result, the impressions made by the thorough putting forth of the necessity of correcting abuses and remedying evils, where they exist, will bear fruit, and that the efforts of those striving to benefit the abandoned and afflicted will be amply repaid by the earnest co-operation of those who have assembled here, from far and near, in the spirit of charity.

In the first paper this morning Mr. Richard M. Reilly will discuss the new Federal Children's Bureau. The second paper will be read by Judge Girten; the third, by Mrs. Mandel, and the fourth, by Rev. Dr. Corrigan, will take up problems related to the Immigrant Child.

THE FEDERAL CHILDREN'S BUREAU.

RICHARD M. REILLY.

The establishment of the Children's Bureau in the Department of Commerce and Labor, which is based on the Act of April 9, 1912, was the culmination of a movement for child welfare that has been active for the past ten years or more. The sentiment was crystallized by the National Child Labor Committee in a measure introduced in the Fifty-ninth Congress, which had the endorsement of President Roosevelt, who in his message to Congress on December 5, 1905, called attention to the need of legislation to safeguard the interests of the children of the Nation. The measure failed of passage in this as well as in the Sixtieth and Sixty-first Congress, although favorably reported on in Committees. Its final triumph in the Sixty-second Congress, recently adjourned, was only secured after a struggle, almost entirely confined to the Senate, in which much misapprehension of its aims, scope and limitations was mingled with parliamentary debate of a high order. The battle raged on the question whether a measure of this kind under the Constitution did not come exclusively within the province of the individual States, and, therefore, was one with which the Federal Government could not lawfully concern itself.

If time permitted it would be interesting to follow the debate in which such intellectual giants as Senators Bailey, Root and Rayner took part. The first named defended the position that Congress has no power to create offices to procure information which it is powerless to use for legislative, executive or judicial purposes. But the Senator from New York argued that the power to collect information regarding the social and industrial condition of the country was an implied power, not necessarily traceable to one or several of the enumerated powers of the Constitution, but fairly deducible from all of them. Then the Senator from Maryland scouted the idea that the measure came within "the general welfare" clause of the Constitution, but found authority for it in the power of Congress to take a census of the population for apportionment and taxation purposes, under which the power to gather statistics necessary and proper to the intelligent exercise of other powers enumerated in the Constitution was fairly to be inferred. Interesting as were these differing points of view, it is not within the scope of this paper to pursue an academic discussion of Constitutional law. That phase of the subject may, therefore, be left to those who love to indulge in legal hair-splitting, the average mind having no difficulty in believing that if Congress may create Bureaus of Animal Industry, Plant Industry, Chemistry and the like, it ought not to be prevented from gathering statistics bearing upon the lives of the children upon whom will some day rest the burdens of citizenship, and for whose welfare in the helpless stage of their lives, the Federal and State Governments should be deeply concerned.

Passing over the organization of the Bureau, its executive direction and the salaries of its officers, matters not pertinent to this inquiry, its substance is found in the following excerpt from the Act:

"The said Bureau shall investigate and report to said department (the Department of Commerce and Labor) upon all matters pertaining to the welfare of children and child life among all classes of our people, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, legislation affecting children in the several States and Territories. But no official, or agent, or representative of said Bureau shall, over the objection of the head of the family, enter any house used exclusively as a family residence. The chief of said Bureau may from time to time publish the results of these investigations in such manner and to such extent as may be prescribed by the Secretary of Commerce and Labor."

At the outset it may be remarked that this paper will be confined to a discussion of the law, speaking generally, examining its spirit and noting its trend. It is to be observed that the authority in the Act is given solely "to investigate and report." With this kept firmly in mind, much of the misconception about the scope of the work of the Bureau disappears. It is conceded that the Federal Government may not legislate concerning children in their employment or in that which affects their social condition without intruding or impinging upon the peculiar rights of the States. The work of the Bureau is strictly confined to "investigating" and "reporting," and the information so procured is not to be available for future Acts of Congress bearing upon the subjects under review, but solely for distribution to the States in their organized capacities, or to private agencies therein, to enable them to have the benefit of a wide knowledge in dealing with legislative problems affecting children.

Viewed thus as a government clearing house where the children's interests take the place of the coin of the realm, it would seem to be a most meritorious undertaking, always assuming that the Bureau would be wisely and efficiently administered. If it be true that there are in this country 140,000 dependent children distributed through the forty-eight States of the Union whose annual upkeep through the activities of private organizations and charitable institutions costs upwards of $25,000,000, it would seem like a good piece of business to establish a central bureau of information available to every one. It has been well said that experience has no value unless it be correlated. One might go on indefinitely on the wrong road if he never had a chance to discover the better highway trodden by a more experienced traveler. It may, therefore, be agreed on all sides that if the Bureau will collect and disseminate needful information making for child welfare, it will perform a beneficent and much needed work in the cause of organized charity.

A consideration of the objections to the measure will help to clarify the whole subject. As has been previously adverted to, the care of the children comes under the police powers of the State, and is wholly outside the Federal jurisdiction. It has been assumed that lurking in the law was authority to dictate to the States the legislation to be enacted by them in relation to children. It has been feared that political appointees would undertake a propaganda that would have for its object the absorption of the police powers of the States, and the centralization in Washington of all authority on the subject. It was pointed out that under such Federal legislation, avenues of escape might be afforded to State offenders and the whole machinery of State oversight of the problem be broken down. Anxiety was felt lest the new Federal broom would sweep away all the old and tried methods of work, enforce novel and expensive systems of records, give out for the gratification of public curiosity information concerning parentage and family history hitherto kept in sacred confidence. It was suspected that the real purpose aimed at in this so-called meddlesome interference of Federal investigation was to enable amateur students of "economics and sociological problems" to further their private propaganda against old and tried methods that had been proved effective. It was contended that the ultimate result of such legislation would be to discourage individual initiative and action which had been so fruitful in valuable results in the past, and place child protection work in the hands of academic students and statisticians, rather than to allow it to remain with the practical workers. The language of the Act is declared to be vague and the powers conferred uncertain. The stream of bequests now flowing to private and semi-public institutions would be in danger of diversion to the new Bureau, or might be dried up entirely. And finally, the whole scheme involved in effect a new department of government that, starting with a modest appropriation, would eventually entail an expenditure to the limits of which no man now living could set bounds.

It will be seen that the objections group themselves naturally under four heads: First, the law is invalid; second, it is unnecessary; third, it is extravagant, and fourth, it is meddlesome. The first objection does not at present concern us at all. If an obnoxious interpretation of the measure should be attempted, the constitutional inquiry would surely be raised as to the right of the Congress to gather information at the public expense exclusively for State use, and upon which no Federal legislation was predicated. It is not necessary to cross that bridge at this juncture.

To the second objection that the law is unnecessary it may be truthfully asserted that if it is sound then the whole purpose of these National Conferences of Charity is mistaken. For here is brought together the sum total of the experiences of the trained workers in charitable endeavor. Here is the place where the friction of ideas, rubbing like flint upon flint, starts the fire which evolves itself in improved plans of action. If a government bureau whose essential object is the same, will do the work systematically and intelligently, not annually or biennially, but all the time, and if its methods in no way infringe on the rights of the citizen, it should be a welcome addition to the forces enlisted for social betterment. For it is undeniable that at present there is no authoritative source of information to appeal to as to what plans have proven most economical, humane and constructive in the various lines of charitable activities. Surely it must prove helpful to co-ordinate the work so that diversity of method would be reconciled, mistakes reduced to a minimum and worthless experiments avoided. And, bearing in mind that the Bureau would have no legislative power and not even the right to make recommendations, as in the case of a tariff commission, the net result from it would be the gathering of a mass of accurate information for those who are engaged in humanitarian work. Out of it all eventually, when the information was assimilated by the private or public agencies of the State, would arise a broader and truer policy of protection and correction.

Concerning the third objection that the measure is extravagant and will lead to vast expenditures in a few years, is there just cause for fear in this regard? The estimate of appropriation required for the establishment of the Bureau for the fiscal years 1912 and 1913 is $58,859, of which $31,409 is for salaries, the remainder, for contingent expenses, rent and printing. Surely this is a modest sum when compared with expenditures from which the human equation is absent. Last year the Bureau of Animal Industry expended $1,645,750 to conserve and develop animal life. In the same period the Plant Industry Bureau expended $2,680,416 for the protection of plant life. The Bureau of Chemistry used $965,780 and the Bureau of Entomology $601,920 in the prosecution of their respective undertakings. Facing these colossal figures, and bearing in mind the transcendent superiority of child welfare as compared with the prevention of Texas fever in cattle, the elimination of hog cholera, the wiping out of the boll weevil in cotton, the destruction of the San Jose scale and the like, it can scarcely be contended that the new Bureau has started out upon an extravagant career. True it is, the Bureau's expenses will grow, but none will be found to complain of such reasonable growth if as the result there is given out with the Federal stamp thereon accurate information upon all phases of child life.

The fourth objection is the one which goes to the heart of the matter and opens up the whole question whether under the use of the rather vague word "investigate," which, strictly speaking, has no legal meaning, the agents of the new Bureau would pursue a meddlesome, inquisitorial policy. Etymologically, the word "investigate" is traceable to *vestigium*, a track, a foot-print, and its use in this Act may have recalled to the foes of the measure that its original use had relation to the pursuit of criminals by tracing them through their foot-prints. The Century Dictionary gives this definition of the word: "To search into or search out; inquire into; search or examine into the particulars of; examine in detail." It will be observed that the term is innocuous, if considered in relation to the mischief which the law proposes to remedy. It being agreed that there is much need of a correction of wasteful and worthless methods in work for child welfare, here is an act which proposes to gather all available data and place them in the hands of those who can make best use of them.

There ought to be no fear that this inquiry will become inquisitorial and burdensome. It can and should be held strictly to its legitimate sphere of action. Fear has been expressed lest under a too liberal interpretation of the powers of the Bureau, a system of interference with, and espionage on, the life of the private citizen or our semi-public charity may follow.

It has been pointed out that over-zealous reformers under an Act of this kind might have taken Abraham Lincoln from his parents' care and custody, forbidden him to eat corn pone and hoe-cake in the humble cabin that sheltered his youth, and declared unsanitary the hearth floor where, by the flickering fire, he taught himself lessons that were to be rich in fruitage to his countrymen. These and kindred arguments are fully disposed of in the statement of the purposes of the measure made by Senator Borah, who had charge of the bill in the Senate. After declaring that the bill deals with no other proposition than that of investigation, and if there are no facts which it would injure any one to have revealed, no one will be injured, he summarizes the objects aimed at by the bill and the necessary restrictions involved in its enactment as follows:

"It cannot legislate. No one proposes to legislate. It cannot interfere with the relation of mother and child. No one proposes to do that. It cannot interfere with the condition of the home, and no one proposes to do it, but if the facts are gathered and the information is at hand the representatives of the respective States being duly informed, if they see fit to enact legislation, there is where the legislation must be had.

"It is upon that principle that this bill is built. I venture to say that by reason of investigations which have been made by private organizations and by individuals there has been legislation in several States of the Union altogether beneficial for the people and for the children of those respective States. It is to encourage, to accentuate, and to aid in this work that this information is being gathered by the National Government, and not in any sense for the purpose of impinging upon the rights of the States to control the relationship which should exist between a parent and child or with reference to the domestic condition in the several States."

But how shall the "investigation" be confined within reasonable and proper limits? Here is the crux of the matter. The Constitution provides that "the right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated." Behind that broad rampart every man may defend himself against a prying, meddlesome invasion of his privacy. And to guard against such an evil this provision was inserted in the Act: "But no official or agent or representative of said Bureau shall, over the objection of the head of the family, enter any house used exclusively as a family residence."

It may be urged that there was no need for the above restriction on visitation upon the broad ground that no warrant was contained in the Act permitting such violation of the sanctity of the home. But when it is remembered that under the Constitutional command to take a decennial census, there was written into the last Act on the subject, a provision to punish as criminals those who refused to divulge matters pertaining to their private affairs, the limitation upon the over-zeal of "investigating" officers was wise and prudent. Lawyers agree that no criminal prosecution could be based on the census law, and that the purpose aimed at was to obtain the information desired through fear of the law. It was not a lofty position for the highest legislative body of the nation to take—to presume that the citizen would be ignorant of his rights—and it was strictly proper to confine the "investigation" under the Children's Bureau to well-defined limits.

And here it may be remarked that a question may be raised on whether the restriction upon visiting "any house used exclusively as a private residence" would protect the man who lived in a tenement house, the first floor of which would be used for store purposes. This housing condition frequently obtains in the crowded residence districts of the large cities of the country, and it must have been within the legislative contemplation to give the term "private residence" such a broad interpretation as to include these residents within its protective folds. It is well known that among the poor may be found some of the most sensitive spirits who would shrink as from a blow before the officer of the law who would lay bare their poverty to the public gaze. They are often the victims of adverse circumstances to whom no blame attaches. They have equal rights under the law with their fellow citizens of larger means. And if under this Act any attempt is made to exclude them from its protective features and to invade the privacy of their homes, the advice is unhesitatingly given to show such inquisitorial intruder the outside of the door.

So far as the new Act affects the large number of Catholic charitable institutions of the country scattered from coast to coast, it would seem that no cause for irritation should arise if the measure is restrained in its interpretation to collection of data strictly within the province of the Bureau. And it goes without saying that where there is doubt about the propriety of giving out information, the institution may give itself the benefit of the doubt and withhold it. There is nothing in the law to compel unwilling testimony and no legal machinery to force compliance with it. But this is not to say that it should be received in a captious, much less an antagonistic spirit. While purely permissive in character, so far as it affects the citizen and the institution, its large aims for the welfare of the child should commend it to those engaged in the problems of child life. The great institutions of Catholic charity have nothing to hide in their administrative side, and they are accustomed in those cities where they receive municipal and State aid to render a faithful account of their stewardship. They will welcome any addition to the sum total of their knowledge of the problems which they are engaged in solving and will give freely to others the benefits of the experiences which they have inherited from their membership in the Church over whose portal is blazoned the sentiment "Deus est caritas."

Nevertheless, it must be insisted upon in season and out of season that in all things that pertain to child welfare, government should be strictly confined to the broad principles of conservation and protection. The rationalism of the day which would make the child the creature of the

State and invade the sacred rights of parenthood must be vigorously combatted. If in this fair measure, as has been hinted, there sleeps a plan to obtain Federal control of education, the movement should be ceaselessly watched. Eternal vigilance is the price of liberty. The melancholy situation of education in the Republic across the seas where Godless educators are working spiritual and economical havoc should be an ever present warning to Catholic leaders. No cloud at present darkens the horizon in this glorious land of liberty. But the age is steeped with materialism, and false teachers stalk abroad. To be forewarned is to be forearmed.

In conclusion it may be declared that the Act creating a Children's Bureau is wholesome and tends in the right direction. Its phraseology is a bit unfortunate where it alludes to "all classes of our people" in a country without classes where government treats all its people as equal in opportunity and in claims for government protection. But let that pass. The measure has had the endorsement of some of the most noted humanitarians of the country engaged in the study of child life, and it received the formal approval of the Conference on the Care of Dependent Children, wherein were assembled representatives of all creeds and no creeds. It was universally believed that it would be very fruitful of good in welfare work for children, and the hope is earnestly expressed that all the reasonable expectations of its friends in regard to it will be realized.

DISCUSSION.

RT. REV. MONSIGNOR McMAHON: I am sorry I came in late so I did not hear the beginning of Mr. Reilly's paper. I should have liked to have listened to his full exposition of this subject, in which I have been deeply interested for at least five years.

The bill as it now stands is the result of many modifications and amendments caused by friends and foes of the proposition. There were those of us engaged in charitable work who knew that the people behind the movement for the establishment of this Bureau were not favorable to our institutions and that they would go far in the endeavor to hamper, and if possible, eliminate institutions altogether; not, perhaps, because they were Catholic institutions, but because they were convinced that all children should be placed only in family homes. There was, consequently, necessity on our part to watch this movement from the beginning, not that we as Catholics are wedded absolutely to the idea of institutions for children, because we were not the first to introduce them, but because we had a great number of our people and of our means interested in their welfare.

We have succeeded in making our institutions prominent for the good that they have done, and as is the case with every successful movement we make, we expect to have opposition rise against us. Is has been so in the question of the care of the Indians, where equal rights were given us with those outside the Church. We gained a position of prominence in the work, and then, trouble and anxiety were forced upon us. The case is similar with our parochial schools. Difficulties are forced forward in the regulations made for the other schools, which we, in our poverty, must strive to keep up with. We must naturally expect, consequently, difficulties to be thrown in our way if we are to keep the position we have gained for our Catholic institutions.

We have no fear of any fair and impartial investigation. We will welcome the Federal Children's Bureau when it does give this kind of investigation. What we do decry and what we do oppose in investigations is the prejudiced inspector with his expressions of half truths, or the repression of the conditions that would clearly justify whatever might seem faulty to his view. We are anxious to know our defects in order that we may cure them. Our institutions and the religious in charge of them have no other end than the good of the inmates and what can help towards that end. We have naught to hide. We only ask that fair play shall be shown in all investigations. We had, consequently, to pay some attention to the amendments that were brought into this bill and we now have as a result a measure that seems innocuous, as Mr. Reilly states.

According to it, no institution is obliged to give any information—"may" give the information, I believe, is the way it reads. They are not obliged under any consideration to give any knowledge of the institution or its workings. This is certainly far from what was first intended when it was wished to go as deeply as possible to find out every particular in order to hamper the work of the institutions. The Societies for the Prevention of Cruelty to Children and their many friends throughout the United States have manifestly opposed the measure as it first started and have done all in their power to modify it.

During the time that Congress is not in session, I doubt if we have anything to fear from the bill, for we must acknowledge that the power granted by the measure can do no harm to any institution, and consequently, the knowledge of how far the Federal Children's Bureau can go in its investigation, ought to be an important one for all of our institutions. The Bureau cannot pry into the privacy of an organization. It may learn the public facts, how many inmates there are and how they are cared for, but beyond that, one may refuse all information. In fact, one is not obliged to give even that detail. We will be glad at all times to show the workings of our institutions. We will welcome all fair and impartial criticism, as we desire to make our institutions the best in the land. But the private affairs of the religious communities in charge of them, we shall defend, as being private and personal matters in which the public is not concerned.

While Congress is in session, however, I believe further we have nothing to fear from the cool and dispassionate people who are now ruling the Bureau and who are striving to do what is right and proper according to the measure. But there are those who will endeavor to grant larger powers and more inquisitorial faculties through the action of Congress. Consequently, I think it behooves us, whilst we uphold the hands of those who are in charge of the carrying out of this measure, to keep our eyes open lest its powers be unduly increased.

I fear that the measure as now adopted will not long remain as it is. There is reason to be wary, now that an opening is made, lest this thin edge of the wedge be pushed deeper with no advantage to the cause of institutions.

THE LEGAL ASPECTS OF THE PROBLEM OF DEPENDENT CHILDREN.

MICHAEL F. GIRTEN.

Society is always influenced by the ways in which men make their living. If we go back over the long road of hunting, herding, farming, manufacture and trade we cannot but recognize the profound influence that livelihood has had upon the creation of customs, or property rights and of laws. The time we live in, has much to do with the problem we must attempt to solve. Modern society is suffering from certain maladies—certain effects of the Industrial Revolution through which we are passing—and the conditions under which working peoples are compelled to live, are responsible for the problem of the dependent child and the way society attempts to care for him.

For years, Americans felt the lack of a legal definition of dependency, particularly when the term was applied to children, who, for various reasons, fell under this classification. As far back as the early eighties people were becoming definitely alarmed about the conditions which surrounded the children of the poor. The National Conference of Charities and Correction began to consider ways and means of getting hold of this difficult problem. State Conferences, also, began to discuss and consider what could be done to correct some of the evils and dangers by which children were menaced. The State Conference of Illinois in 1898, devoted an entire session of two whole days to the consideration of needed legislation for children. The result was the enactment that year by the State Legislature of the Juvenile Court law, the first in the United States. In that act the child was placed in a new relation to society. The child was viewed as being a ward of the State. "The court became a concrete expression of the State's obligation to the child." (Bernard Flexner.)

The court in itself is an evolution, the result of many years of ineffective, adverse experience in dealing with children, a gradual growth of judicial procedure in dealing with children, stretching over a period of seventy-five years and crystallized in the Juvenile Court Act. It is based upon the value of the child to the community as well as his value to himself.

The court deals with about as many dependent as delinquent children. It considers its duty to the dependent child as the more important because it frequently has the obligation of molding the entire future of the former, while the delinquent is kept for a comparatively short time. "The Juvenile Court has the authority to first determine whether the child is dependent; second, to determine if he remain under the care of his parents subject to the guardianship of the court and friendly oversight of a probation officer, or, third, whether the unfit parent shall be compelled to meet the expense of providing for the child under some suitable agency; or fourth, whether temporary provision shall be made for the child until parents, in temporary trouble, shall be able to resume the care, by the co-operation of an orphan asylum, an industrial school, or a child-helping society; or fifth, whether the child shall be taken entirely from the guardianship of its parents and shall be placed under some suitable institution or individual."

It is not the function of the Juvenile Court to enable parents to become free of obligation toward children, but to assist parents to meet their obligations more effectively.

JURISDICTION OF JUVENILE COURT.

1. The State has placed the care of "dependents" under the Juvenile Court and each State has worked out its own particular mode of procedure, so to speak, although a general basic similarity is to be found.

2. In California, Georgia, Iowa, Kansas, Maryland, Maine, New Jersey, New York, Ohio (in cities of 300,000 or more), Pennsylvania, Rhode Island, and Texas, jurisdiction extends to children 16 years old; in Alabama, Colorado, District of Columbia, Idaho, Massachusetts, Michigan, Minnesota, Missouri, Montana, New Hampshire, Ohio, Oklahoma, Tennessee, Washington, and Wisconsin, to children 17 years old; in Louisiana, Nebraska, and Oregon to children 18 years old; in Utah to children 19 years old, and in Illinois and Kentucky to girls 18 years old and to boys 17 years old.

The Juvenile Court laws are enforced as follows:

Circuit or District Court has jurisdiction in: California, Georgia, Indiana, Iowa, Louisiana, Minnesota, Missouri, Nebraska, Oregon, Utah, Wisconsin.

Circuit or County Court: Illinois, New Jersey, Ohio, Tennessee, Texas.

County Court: Alabama, Colorado, Kentucky, Kansas, Michigan, Washington.

Police Court: California, Connecticut, Massachusetts, Maryland, New Hampshire, New York, Pennsylvania, Rhode Island.

Juvenile Court judges appointed by the Governor in: Boston, Baltimore.

Juvenile Court judges elected in: Denver, Detroit, New Orleans, Rochester.

Juvenile Court judge appointed by the President in: Washington, D. C.
Juvenile Court judges appointed by the Juvenile Court Commission in: Utah.

In a number of States, existing courts are given jurisdiction. In some of them the Police, County, District or Circuit Court judges sit in turn as judges of the Juvenile Court; in others one of the judges is chosen by his associates to sit exclusively as judge of the Juvenile Court during the judicial year.

The "Neglected" or "Abandoned" child has always made a distinct appeal to the universal mind. The call to relieve a child in distress has ever been felt to be imperative. The laws of our States which punish offenses against children have been almost universally stringent and punishment has been swift.

There are over a thousand orphan asylums and similar institutions for needy children with a population of 100,000, in this country, but the equipment has failed to measure up to actual needs in many places. Our greatest problem has been to understand sympathetically, the needs of the child and to mold him into a character enabled to face the world and take his rightful social and economic position without the handicap of timidity, of despair, of lack of "front," which, it is to be feared, institutional training sometimes causes. If all of us had a general understanding of our social and spiritual duty toward orphan children, the average citizen would perform his individual duty in the way of service, rather than comfortably subscribe an additional sum to the asylum to which such children are sent. When one has money, giving it is easy, but it is the test of real charity to give service.

Homer Folks remarks upon this particular phase of the neglected child "To some duties we are born, others we achieve by deliberate choice, but by far the greater number are thrust upon us by what seems to be purely accidental circumstances. These duties unexpected, unsought and very likely undesired are, nevertheless, unescapable." The fact that we are rather hazy as to the exact nature of these duties and as to just how they are to be performed, does not relieve us of any part of the responsibility.

Where both parents are alive it is, of course, to be expected that they will take care of the child. Where one parent has deserted his family or has died, the surviving parent should not, without a very good reason, be permitted to place the child in an institution or with a family. The rule, applicable to both parents, should hold for surviving parents; they should be held responsible to properly care for and raise the children. It should not be an easy matter for them to be relieved of their responsibility.

NEGLECTED AND DEPENDENT CHILDREN.

According to law

A *dependent* child is one who is destitute or homeless or abandoned or is a public charge.

A *neglected* child is one who lacks proper care or guardianship, or whose home is unfit.

In dealing with dependent children it is best to have a judicial finding in every case before committing a child, in order to determine if it belongs to this class. The Juvenile Court law in Illinois is broad enough to cover the problem, and similar courts in other States have jurisdiction to a degree to accomplish the results.

When a court has passed on a case and has committed the child, the person or institution receiving it can rest secure in taking it and have confidence in that security because the child can be removed only by an order of the committing court. Usually where the committing court also finds that the parent or guardian can pay something towards the child's maintenance, an order is entered that a stated sum be paid at stated times. Legally this latter is a proceeding between the court and the parent or guardian, and has no bearing whatever, and does not enter into the court's finding as to whether the child should be committed. and hence the failure to pay does not alter the status of the child. If the parent is unable to support the child it is not an abandonment; the child under such circumstances becomes a "dependent" if the parent's inability is due to sickness or no trade or intermittent employment (broken time) or industrial accident. If the parent's inability is due to drunkenness or dissoluteness or depravity, the child becomes a "neglected child."

If the child is put to improper uses such as begging, working in theaters, glass works, etc., or if the parents, though feeding and clothing the child, are addicted to insobriety or have no control over their temper or language, they are guilty of "improper guardianship."

Today we have in Illinois no definition of abandonment except for infants where abandonment of an infant under one year, or placing it in an institution before it is one year old, is termed abandonment and the parents' right to the child is terminated. We all know what abandonment means, yet, legally, the parent can at any time return (after having abandoned his child) and demand and obtain the custody of it even though the State or institution or agency has for years supported and educated the child.

Now the great value of a legal finding in each case is this: That when the State, institution or agency has cared for the child 8 or 10 years or more and the child is self-supporting the parent could not recover the child unless there is a judicial determination that the parental home was an absolutely good place for the child and an order entered to that effect.

It is the moral and legal right of the parent to have the custody of the child and every opportunity must be given the parent to retain that right.

On the other hand, the State owes the child the duty of enabling it to become a good citizen and, therefore, the welfare of the child should be paramount even to removing it from the parent if the court find it is being injured by remaining. Naturally this is a serious act, for we are violating a sacred right and also are interfering with the future right of the parent to be supported by the child. The court can and usually does take plenty of time to determine with reasonable accuracy when a separation is for the best interest of the child. It should, of course, make every provision that the separation be only temporary. The State should never deprive the parent of the child for any longer period than the welfare of the child demands.

Laws always follow conditions which have become intolerable. We have laws governing property rights because conditions demanded it. We have legislation controlling the hours of labor because exhaustion and cruel accidents pointed the need. We secure the legal right to hear children's cases in a court of their own because other courts could not handle these cases satisfactorily. We often find when we visit a just punishment upon an offender who is a parent, that we also cruelly punish the children and the mother particularly if the man is sent to jail. Some States have passed special legislation to secure justice for the family in these conditions. Ohio has a Truant Father's Act, which illustrates my point. The text is as follows:

Sec. 13,018. "When a person is convicted, sentenced and fined under any provisions of this sub-division of this chapter, in a workhouse, the county from which he is so convicted, sentenced and confined, upon warrant of the County Auditor of such county and out of the general fund thereof, shall pay monthly forty cents for each day he is so confined to the Trustees appointed by the court under any of such provisions, to be expended by such Trustees for the maintenance of the child or children under 16 years of age, of such persons as provided in such provision."

Sec. 13,019. "The Board of Managers of the penitentiary or reformatory, to which a person is sentenced and confined under this sub-division of this chapter, shall credit such person with forty cents per day for each working day during the period of such confinement, which shall be paid, or caused to be paid, by such Board of Trustees."

This sort of legislation is valuable. The forty cents allowed is insufficient and should be raised.

FUNDS TO PARENTS.

Miss Shinnick treated the Pensioning of Widows in her paper, read yesterday. Instead of repeating my observations, I refer to that paper and the discussion of it in which I expressed my strong belief in the wisdom of the principle.

CONVALESCENT HOMES.

We are also deficient in another direction, namely, in not having homes for the unmarried mother and her baby. This is a serious handicap and I agree with the following taken from the 44th Annual Report of the State Board of Charities of New York.

"If adequate provision for convalescents could be given in smaller homes with more of the family life and influence than is possible under present conditions in large institutions which receive mothers and babies, and if they could remain there for a sufficient period, it is believed it would do much to check the wholesale giving away of babies. The social service workers would probably find it easy to influence the mother when she leaves the big hospital to go to such a home. Frequently as soon as the woman is able to sit up, she must leave the hospital, sometimes she is too weak to decide for herself and often most unwilling to be committed by the Department of Public Charities to an institution. Rather should she be placed in a comfortable convalescent home that believes in keeping the mother and child together. She could then be persuaded to remain with the baby two or three months or longer to give the baby a good start. If we keep the mother and baby together three months, the mother will love the baby too dearly to part from it. That mothers part with babies is due principally because it is so easy to give a baby away and it is a pious wish that the need for homes for convalescent mothers with babies will be met and supplement the work of maternity hospitals and such agencies as now exist and if we keep the first baby with the mother we safeguard her future welfare and anchor her to right living."

As Society is punished if children are neglected, we learn what should definitely concern us in the line of prevention.

"Blindness is a cause of dependency. One of the commonest forms of blindness which we have is also the least justifiable because it is one that is almost absolutely preventable. (It is due to an infection which enters the eyes of the baby shortly after birth. It is present in the mother—and she should never have received it—usually due to (though not always an evidence of) moral defection of the father.) If the right thing is done at the right time in the right way, this serious result is both preventable and curable. Two cents' worth of the simple harmless germicide that some of the States are now providing and distributing free to all physicians and midwives and two minutes time are sufficient to save seventy years of dependency and suffering. Would it not be even good business if each of the States were to say through its official representatives, "The time has come when this needless blinding of babies must stop and that we will spend ten, twenty, thirty, fifty or even one hundred thousand dollars if need be, but we will protect them from this calamity—and incidentally save ourselves from the tremendous burden of caring for them later." (Dr. Lewis at Child Welfare Conference in Chicago, 1911, on Blindness in Children.)

PAUPERS.

Sec. 1. That every person who shall be unable to earn a livelihood in consequence of any bodily infirmity, idiocy, lunacy or other unavoidable cause, shall be supported by the father, grandfather, mother, grandmother, children, grandchildren, brothers or sisters of such poor person, if they, of either of them, be of sufficient ability: Provided, that when any persons become paupers from intemperance, or other bad conduct, they shall not be entitled to support from any relation except parent or child.

Sec. 2. The children shall first be called on to support their parents, if there be children of sufficient ability, and if there be none of sufficient ability, the parents of such poor person shall next be called on if they be of sufficient ability; and if there be no parents or children of sufficient ability the brothers and sisters of such poor person shall next be called on if they be of sufficient ability; and if there be no brothers or sisters of sufficient ability, the grandchildren of such poor person shall next be called on, if they be of sufficient ability: Provided, married females, while their husbands live, shall not be liable to contribute for the support of their poor relatives, except when they have separate property or property in their own right, out of which such contributions can be made: Provided further, that when the county in the first instance shall furnish support to such persons as are mentioned in section one of this act that the county can sue the relatives mentioned in this section in the manner provided in this act for any sum or sums paid by the county for the support of such person mentioned in section one of this act."

It can hardly be said there is no moral duty whatever imposed upon a man who has sufficient financial ability, consistently with his duty to himself and to others, to supply the necessaries of life to a brother or sister who is unable to earn a livelihood. * * * And the right of the legislative department of the government to change an imperfect duty into a perfect duty, or even to create by statute a new legal liability, has been recognized from time immemorial." People vs. Hill, 163 Ill., 190.

HOUSING.

Sanitary housing is today demanded by all civilized States. In its enforcement we meet the landlord, who, when compelled to make needed improvements, raises the rent; oftentimes most arbitrarily. If we prevent congestion in cities by restricting the building area we are doing preventive work because we thereby prevent future slum districts. These restrictive measures are only effective when passed by the legislature. City ordinances are too frequently set aside.

In the problem of who is responsible when dependent children are considered, can in nowise be satisfactorily fixed and enforced unless we consider that the State has some decided, fixed obligations to dependent childhood.

STATE RIGHTS.

1. The State should know how many dependent children it has.
2. Whence they came, where they are and where they go.
3. What methods of relief are employed.
4. It should receive annually, reports from institutions, societies and agencies dealing with children. Furthermore, the state has the right.
5. To inspect and examine by high-grade, trained representatives all

agencies, institutions, societies and private homes engaged in caring for dependent children. The report of such inspection should be carefully preserved and all information secured should not be given out except to competent authority.

6. To permit only incorporated institutions, societies or agencies to engage in child welfare work. Private agencies, societies or institutions should not be permitted, because if they are improperly carried on they may increase the public burden.

7. To examine trust funds, given for the aid of the poor, from time to time, to insure the protection and proper use of such funds.

8. To consider the interests of the children in its every endeavor (rather than to insure the efficient expenditure of public funds).

9. To study causes of dependency.

10. To prevent dependency by well-worked-out legislation on contributory causes of dependency.

Causes of Poverty. In 1907 United Charities of Chicago made an exhaustive study of 1,000 families.

Direct and indirect cause of need: Tuberculosis, 17 per cent; insanity, 4 per cent; old age, 12½ per cent; chronic diseases, 12 per cent; acute diseases, 16 per cent; widows, 35 per cent; desertion, 15 per cent; accident, 12 per cent; insanitary housing conditions, 23 per cent; imprisonment, 1 per cent, drink, 12 per cent.

11. The state is public guardian for all orphan children.

The following items may well come under the heading of needed legislation.

REMEDIAL LEGISLATION.

1. Abandonment.—Where a parent absents himself wilfully from his child for a period of one year or more, or if where the child is in an institution or has been placed out, he fails to visit it within a period of one year without cause, his failure shall be an act of abandonment and his rights to the custody and control of the child shall be terminated. (This act is independent of the penal code.)

2. Custody of Committed Children.—No person (including parents and relations) should have the right to the custody of a committed child at any time, except upon order of a court of competent jurisdiction based upon a finding by said court that the interest of the child will be promoted thereby and that the person is fit and able to maintain and educate the child.

3. National Children's Bureau.—It should always keep a record of all placed-out children; control statistics; make annual reports, (a) contrasting therein the methods of child welfare work in the different States; (b) containing all State boards and institutions and all other institutions, societies and agencies.

4. National Law on Removing Children From State.—There should be a national law making it a penal offense for any foster parent to take a

placed-out child out of the State without first having obtained the consent of the board, institution, society or agency which placed the child.

5. Blindness.—There should be statutes to permit only such persons as are competent to act as accouchers.

6. Convalescent Homes.—The State should establish convalescent homes where mother and first baby are kept until mother can be placed at employment where she can keep her baby, thereby protecting both.

7. Vital Statistics.—All municipalities should be compelled to establish bureaus to keep accurate statistics giving causes of death of parents or orphans.

8. Accident Insurance (Industrial).—Laws establishing industrial accident insurance and industrial death insurance are important to prevent dependency.

9. Sickness Insurance.—Laws establishing industrial and occupational disease insurance will do much to keep the family together when the bread-winner is disabled through his employment.

10. Old Age Pensions and No-Employment Insurance (Industrial).—Laws establishing industrial old-age pensions and, if possible, no-employment insurance also tend to prevent dependency.

11. Protection of Machinery.—Laws compelling safety devises on machinery and elimination of dangerous conditions in hazardous employments tend to prevent dependency.

12. Inspecting Placed-Out Children.—The law should provide for visiting placed-out children and the visitor shall report the conditions of the child's environment and its progress.

13. Funds to Parent Act.

14. Better laws on adoption.

15. Truant Father's Act.

16. Housing conditions with a State law controlling residential rents, as usury is controlled. Since usury laws exist to prevent oppression of the borrower, the State might well protect citizens against exorbitant rents.

For the greater part of the contents of this paper I am gratefully indebted to the following persons and data:

Dr. Hastings Hart, of the Sage Foundation, in his "Preventative Treatment of Dependent and Neglected Children;" the report of the White House conference; Homer Folks, of the State Board of Charities of New York; William J. Doherty, Catholic Home Bureau of New York; Judge Merritt W. Pinckney, Chicago Juvenile Court; Judge Julian W. Mack; Dr. Charles R. Henderson, University of Chicago; Ernest P. Bicknell, Red Cross Association of America; Hon. Thomas J. Homer, of Massachusetts; 44th Annual Report of State Board of Charities, of New York; Sisters Bertina and Paschalis, of the Angel Guardian Orphan Home, Chicago; Thomas Mulry; Rev. J. A. Ryan, St. Paul; *The Child* for August, 1912; Dr. Frank Lewis; Rev. Dr. William J. Kerby; Bernard Flexner; Mrs. Emma M. Henderson and Judge Russell Hoyt, of the Children's Court of New York.

Such a quantity of new material, new data and new ideas have come to us even in the past two years that I found myself unable to cover it adequately. This new material is extremely valuable and we must carefully examine and assimilate most of it. Some of the new ideas have much support and even a bit of experience back of them, hence we cannot say that their adherents are but enthusiasts since time may prove them practical. And so, though still believing that even the most perfect laws will not remove ills or make a people happy or contented unless we put peace and contentment in the hearts of the people and our industrialism becomes human and humane, which is easiest if we are Christians, I will not, nor will others who touch hands in the field of charity though ever so lightly, dare to oppose or prevent any legislation that is based on rational lines be it ever so new to us, for we all know that there's a Providence which shapes everything and therefore we can put our trust in the Lord. Comes there, however, a time when this new legislation does injury, then all must resist it and work for its repeal. And underlying all and every effort for child welfare, the removal of poverty is not the one essential thing, for after all there are many worse evils than poverty. Even a materialistic mind—one of the French writers says, "Poverty is that wonderful and terrible trial from which the feeble come out famous, from which the strong come out sublime, the crucible into which destiny casts a man whenever she desires a scoundrel or a demigod."

If then the motif of all the child-welfare work is to benefit the child in the first instance and directly and the welfare of society is just an incident, then, indeed, working in this spirit is the gathering of treasures where neither the moths nor the rust shall destroy them.

THE IMMIGRANT CHILD.

Mrs. Edward Mandel.

Four hundred and odd years ago, a venturesome Italian man imbued an equally venturesome Spanish woman with the desire to play for high stakes upon the table of Chance.

Isabel of Spain gave the Genoese sailor his opportunity. Christopher Columbus, strong in his convictions, sailed west to find that short cut to the Ind and its treasures, which was to repay the faith of the Spanish Queen.

The sailor died without knowing that he had found—not the India of his dreams, but a land that was to be the Mecca of hosts of his compatriots. Isabel never realized that her generosity gave an immense territory to the crown of Spain far exceeding in value the India so valiantly sought.

For almost three centuries, the Americas were known to Europe mainly through the stories told by saintly missionaries who carried the Cross to their red brethren, or by adventurous voyagers, who, tempted by avarice, were willing to take the long and often futile journeys to accomplish their ends.

The ocean between the continents was a sufficient deterrent to the timid, and until the late eighteenth and early nineteenth centuries, immigration, to be recognized as such, was practically unknown.

With the introduction of steam vessels a mighty impetus was given to the western movement. The vast continent, rich in every natural resource, offered every inducement to the ambitious, regardless of race, birth or creed, and thousands upon thousands flocked to the new land.

Imagine the contrast. Four hundred years ago, over the uncharted seas, came creeping the three tiny vessels, seeking fearfully, prayerfully, the unknown. Their crews, losing bit by bit, their faith and confidence in their heroic commander, seeing only the endless waste of treacherous waters, demanded the relinquishment of the scheme and an immediate return. The inspired Columbus, alternately urging his terror-stricken companions to hold the western course for ten, twenty hours more, or beseeching the Omnipotent to show the long-sought goal before his frightened comrades, could no longer be prevailed upon to continue the search.

Today, the immense floating caravansaries that ply so confidently from shore to shore that they name the very hour of arrival; that carry whole villages on one trip; that repeat these trips so often that in one year they carry into the comparatively new land one and a half million people. (Statistics of 1907.)

In the lapse of time the Spanish standard, the first planted on American soil, has fallen from its high estate, but the Church which followed in its wake still endures and its children still seek the shores of the new world.

The early flood of immigration had its rise in Northern Europe.

Ireland, smarting under the political dominance of England and the scourge of famine, contributed immense numbers to the new country.

Agrarian conditions in Germany sent the Teutonic quota to look for more space with better results, and the wide West absorbed them, justifying them in their choice.

They brought with them the sturdy faith and traditions which, implanted on new soil, took vigorous root and new strength. Accustomed to fighting for their own, the Irish and German Catholic immigrants have held to the Church through storm and stress. Today, they and their descendants are confidently expected to hold in check the anarchy and social warfare that threaten the peace of the nation at large.

Between 1840 and 1850 Ireland sent us nearly forty-six per cent of our immigrants. In 1909 only four per cent were Irish. All figures for immigration up to 1890 show the overwhelming preponderance of the Northern European. It was not until after this that the western movement affected Southern and Eastern Europe. In 1880 Italy and Austro-Hungary sent us 11,800 immigrants. In 1907, from the same sources, came 624,000. For the first six months of the current year we admitted 155,852 immigrants from Southern Italy alone.

The incoming Italians, the Slovaks and the Jews, as a rule, bring with them large families, and it is with the families of our co-religionists, the Slav and the Italian, that we find a field of endeavor. After the hurried, bewildering journey, shoved and shouldered with the 605,000 that came through the castle-like entrance of Ellis Island into the City of New York in the first half of 1912, the average immigrant family was hustled off by eager relatives or compatriots to the colony that houses in its beehive congestion their fellow-landsmen. Let us follow, for example, a typical Italian family that settles in our own city. The labor laws are supposed to protect the interests of the adult, to shield him from the padrone or contractor, and we will charitably suppose that they are efficient. Classed as "unskilled," he seeks work where he may, and takes it where he must,—usually a distance from the family he brought with him. The wife and the mother is left to find that the Italian "lira" and "scudi" are no match for the nimble American dime and dollar. The "dolce far niente" existence is a thing of the past. American "hustle" replaces it. It is climatic—in the air.

Annunziata and Ignacio, with the happy adaptability of childhood, have already begun to assimilate. Maria, older only by a year or two, but already matured, grasps quickly, and the family rally round the mother, prepared to enjoy or endure. In some fashion, however happy, having adjusted itself to changed economic conditions, the newly arrived family is now face to face with the American fetish—education.

The education of the masses—phrase to conjure with—means little to the Southern European. For innumerable generations he and his, have dwelt in the very heart of the region to which we turn today for inspiration for all that is beautiful in art. Demonstrative, by no means tongue-tied in his appreciation of the beautiful, he has absorbed without any great mental effort the little he is supposed to know of the solidities of education—and he is crassly happy.

The new country sternly refuses to countenance such laxity of views, and insists that "Nunzia" and "Ignacio" (now anglicized into "Jimmie") spend sundry hours daily in "getting an education." For these two it is all right, but that Maria, too, must go, what manner of law is it that forces the girl (almost a woman) into the school with the babies? She must eat—to eat she must work, and yet in this city the right to do that work is curbed by the demand for "the working papers."

Now comes the critical time for our child immigrant. In a strange land, confused by misunderstood regulations, often in straitened circumstances, the family blindly grasps at any helping hand. Responsive to sympathy, they do not question its source, but gratefully accept the proffered aid. They are helped to this receptive attitude by the assurances of those longer in the country that such help is customary and quite properly accepted. The conditions? "Oh! None save a short attendance at 'Chiesa,' where you sing 'La, la,' and say 'Amen.' Surely a little price for the milk, the shoes, for the day nursery that takes the bambini while you 'finish'—for, look you—if it should so happen that you reject this aid, and your rent is due and unpaid, the suspicious State forthwith will claim that it has been deceived by you, and will pack you back again to Italy as beggars, paupers, there to be a bye-word among your friends and neighbors."

The reasoning sounds logical; the help is necessary; it is accepted—and the thin edge of the wedge is in. The sympathetic dispenser of the welcome largesse calls again and again. "Won't Mrs. Amati come with the baby to a mothers' meeting? Dear little Anunziàta! What big brown eyes! and her voice—like a bird's! Can she sing? Surely she likes music. Would she like to achieve the impossible, to play on the piano? Well, she shall have the chance. Let her come in the afternoons after school, just around to the mission rooms. They will be glad to teach her."

'Nunzia goes, Mrs. Amati goes—why not? Saturday comes, and the impressive announcement is made that a reward of merit—a tangible gift—will be the result of attendance at Sunday school. When the bright new dime is forthcoming, and the hour has passed quickly and pleasantly, is it any wonder that Nunzia and Jimmie wait impatiently for the next Sunday? The novelty soon wears off and 'Nunzia and Jimmie develop a strong sense of commercialism; with childhood's quick perception, they wake up to the fact that the sympathetic maneuvers to attract are based upon some other foundation than genuine altruism. Accordingly, they begin to bargain, and very soon trade competing missions against each other, thriftly attending the one where they can get the most.

At first glance under such circumstances it may seem that very little harm is done our little immigrant brethren. The thinking Catholic, however, must reject any such fallacious idea. No matter what motive impels the attendance, the result is the same—the perversion of the highest and holiest instincts innate in humanity. The adult Italian sings "La, la" obligingly, takes the profit thereof, and proceeds to be married in, and buried from, the Catholic Church, and between the two periods lives more or less up to the tenets of his faith, unscathed by his excursions into other folds.

But not so the child of his loins—your brother, my sister, in the faith.

Such bartering of their birthright, the precious commodity of the faith, is a demoralizing—nay, more—a devitalizing process.

Whatever shade of difference may exist in the sects, of proselyting influences, they unite on one ground, the attempt to undermine the faith of our immigrant children.

The belittlement of our Blessed Lady, derisive comment upon our Calendar of Saints, totally false interpretation of our Catholic doctrines, and above all else, vehement denunciation of our Sacraments, particularly of Penance and the Holy Eucharist, occupy the entire attention of these so-called missionary bodies. Our Southern Catholic immigrants are unused to religious warfare. Their children inherit the faith of ages. Herein they are different from the Northern Catholic immigrants, who have had to wage a constant warfare to hold their own, and value it accordingly.

Alarmed at the failure of Protestantism to hold the masses, the various sects, outside of Catholicism and Judaism, have formed a Federation of Churches. "The general object of this body is to inform, associate and assist the churches, and church and civic organizations, for intelligent, aggressive and co-operative work in behalf of the spiritual, physical, educational, economic and social interests of its individual, family and community life." In article 3, section 9, of its Methods, it makes special provision for immigrants and their welfare.

The significance of this movement must be fully realized. At an open meeting of a non-sectarian social service association in the early spring of this year, was made this statement: "The future hope of the Protestant Church in this section (Lower East Side, New York City) lies in the Italian." They have conceded heretofore that they have only been able to hold the Italian child until the time for its First Communion. This failure has been mortifying. Some of them seem to think that they have found a way to remedy this defection by deliberately removing the child from its home surroundings, going to extreme lengths to retain possession, producing in court affidavits that the parents have consented to this inhuman separation, and signed documents to this effect. No later than May, 1912, a Mission House of this character was closed by the onslaught of some determined Catholics who dragged it into the limelight of publicity, and forced a somewhat reluctant disapproval of it and its methods from supposedly non-sectarian co-operating charitable agencies. It is not expected, however, to change its methods. Every effort will be put forth to regain what it has lost.

Wherever any considerable number of Italians reside, *there* is established a mission, which, on the slightest encouragement, becomes a full-fledged church. On the Upper East Side of New York, in a "Little Italy" of 90,000 inhabitants, an attendance at various services of 300 was held sufficient to justify the erection of a hundred-thousand-dollar edifice for the exploitation of the Presbyterian dogma. Say the directors: "There is no desire on our part to alienate Italian Catholics from their faith. We seek those who are affiliated with no church or who have separated from the Church for political reasons." (*N. Y. Tribune,* Sat., July 27, 1912). With a showing of but one-third of one per cent of the residents of the section amenable to their spiritual direction, one is tempted to ask what price was paid per capita and seriously to consider the value proselyters place upon the Italian immigrant.

With such activities at work in the large cities, the Italian and Slovak immigrants in the country districts are by no means neglected. In the last few years the Young Men's Christian Association has branched farther afield than ever before. To quote from the *Outlook* (July 13, 1912):

"There are two problems of supreme importance before the American public today, the negro question and the assimilation of the immigrants * * *" As regards the latter, "The association began to take an interest in the man at first in America itself, but soon acquired a wider vision. It realized that the place to begin to help the foreigner was not here, but the point from which he sails on the other side. To-day there are agents of the association in *eleven* ports of Europe. They meet the emigrant before he sails, sometimes as much as a week before, gain his friendship, make their proffers of service when he shall have reached America, and, if he is willing to accept them, notify men on this side. At Ellis Island he is met by a group of men who speak twenty-four languages among them. One or other of them finds out where he is going and what are his needs. If he is to settle in New York, the agency sees to his getting ashore, changes his money for him, sends him to a boarding-house which he has previously investigated, and as often as not crowns the work by finding him a job. If he is going inland, the agent buys his ticket if necessary, puts him on the train, procures at a reasonable rate the store of food which is to last him through his journey, and sends him off with a card to the secretary of the association nearest to his destination, at the same time notifying that secretary, for one can never know when this will be useful. Last year over 50,000 immigrants were helped in one way or another, and the association has only just begun its work." The article further claims that the work of this association is due to religious fervor, inspired by love and sympathy for those in need of help, and that this sympathy is a spiritual product. This association disavows all proselyting, although confessedly Protestant in origin and limited to Protestants for full membership.

Believe, if you will, their protestations of good faith with us as Catholics, but let us not rely on them. Let us, as practical Catholics, be the first to welcome to an alien land, our brothers in the Faith. It is *your* business, it is *my* business, to see to it that wherever the parish priest has the problem of the immigrant child added to his burdens that, like Moses of old, his arms be upheld in the warfare to hold him to his holy faith.

"The poor ye shall have always with you." Wherever the struggle for existence calls for outside help, there will be found relief agencies, avowedly non-sectarian.

See to it, that our immigrant brethren make their acquaintance under Catholic auspices, and utilize their help without the demoralizing influences of sectarian associations as a factor. The honest, altruistic agency will welcome such co-operation. The proselyting society will get under cover, or, discarding its thin cloak of non-sectarianism, be short of funds for Catholics. In either case it is exposed and can no longer work under its former guise.

See to it, that the school and labor laws are clearly interpreted to the immigrant, and that, if need be, a Catholic shall help to place the child where his manual ability may offset his mental slowness. See to it, that our immigrant brethren be informed by a Catholic where the sickly baby, the astigmatic sister, the crippled brother and the tubercular mother can be treated and relieved of their bodily ailments without detriment to their immortal souls.

Go out of your way for a little and help our immigrant brethren to understand that the brow-beating, threatening municipal employe is really a blessing in disguise, performing a duty that works for the good of the whole.

Go further. Try to make the immigrant mother realize that life in America does not warrant taking big chances with the newly-born baby. Try to impress upon her that the sacred rite of Baptism is the baby's right at the earliest opportunity.

Let our immigrant children find among their own the love and sympathy they crave.

Let us give of ourselves abundantly for the love of God, and the love of man will follow. Be not anxious for results. Sympathize with them. Encourage them to keep their religious festivals, their devotion to the saints and the loved Madonna. Educate them to the necessity of supporting the Church materially. Don't forget that this necessity is a new one to them, and new lessons are difficult to learn. Make them feel that you and they, one in faith, have a mutual interest in preserving that faith as a precious heritage, with which none may tamper. Despite appearances, believe in them, and help them to avoid the temptations and pitfalls of the new land. Let us give freely and unstintedly of loving service for the greater glory of God and the Faith, and may He find our labors acceptable.

THE IMMIGRANT CHILD II.

REV. DR. JOSEPH M. CORRIGAN.

Ladies and Gentlemen; I feared at first, while Mrs. Mandel was reading her paper, that I was to be but an enthusiastic echo, but before she went very far into her subject, I knew that I would, before I finished, be taking an opposite view entirely on one point. I am afraid that what I have to say will be rather pessimistic.

I maintain that on the whole, the slum work of the Protestant societies of this country is a lesson to us Catholics. They are earnest; they are zealous; they are educated; they are generous to a degree. They are splendid examples of real Christian charity.

A great many points of view, however, of the last speaker are precisely the ones I intended to dwell upon. In searching for a manner of comparison, something that would bring to our minds what child immigration really means to this country, I thought that the flow of immigration into our national life might be compared in many ways to the water supply of a great city. There is the same imperative need of it. It brings elements of strength and renewing power. But also like that same supply, it is apt to become burdened with impurities and infections. Thus, therefore, as we must filter the water to rid it of these poisons, and, having filtered it must guard it until it reaches all those who need its refreshing vigor, so if we would use the flood of immigration to its best purposes, we must filter out all these impurities that it might bring into our civic and national life; and having done so, we must guard the streams of this immigration until they reach the places and the people who most need them. And as all protection to be complete must begin at the sources of the stream, so there is no problem so complex, so important, so fraught with vital consequences to church and State in this country as the caring for and protecting the immigrant child from its earliest years and directing its forces to the best interests of a future citizenship.

This question is so broad that at best we can consider but some vital phases in their application to the question of Catholic charity.

Since the first European placed his foot upon the soil of America, down to this week when thousands of others from his own land have landed on our shores, the immigration to America has been overwhelmingly Catholic. Until in our day, nine out of every ten who are landing in American ports under proper international treaties (excluding the Japanese, Chinese), are Roman Catholics. They are, however, of the lowest class of the nations which they represent. They are ignorant, poor, and unhappily, in many cases, so bitter against government as they have experienced it, that they are apt to look upon all attempts at Law and Order as a curtailment of that Liberty they sought, on our shores. One can readily understand that the children of such parents being reared without home care, without any ideal of a better life, constitute a direct threat to the peace and good citizenship of the next generation, and no greater burden faces the Catholic Church to-day than the moulding of such elements, unruly and unwilling to learn, into suitable citizens of these United States, and faithful subjects of her own Sacred Laws of right living.

To understand better the problem facing us, we must have before us these established facts:

First: These unhappy people are living in our great cities in very congested slums, where the conditions of life are destructive of that sense of decency and delicacy which should mark especially the years of youth and adolescence.

Second: The complete indifference of parents, striving only for the money that seems so plentiful to them at first, and so hard to earn in actual experience, produces the following results:

a. An utter lack of guidance of the growing child.

b. A lack of home life and of the experience of learning through love.

c. Contact with street life and its shame and its evil knowledge at an age when only innocence fits the childish years.

Third: Protestant effort constitutes a continual reason for our diligent investigation of these conditions. From my work in the slums of Philadelphia I have come to realize that in the question of Protestant activity the Catholic must make several distinctions. These are as follows:

The work of Protestant societies may be distinguished as either zealous or pernicious. I am most happy to bear witness that the vast majority of the work of Protestant social workers belongs to the zealous activities of earnest and religious people. This zealous work is again divided into the religious and the charitable. As regards the religious, the Catholic can find no fault with the zealous Protestants who go among these little children whom we are neglecting and gather them into places where they teach them at least the morality of Jesus Christ, even though it be in heresy and schism. Until we are offering proper religious care to every child, baptized before a Catholic altar, we have no right to oppose those who, though differing with us in faith, profess at least the same principles of Christian right living.

To the work of the Protestant charitable organizations too much praise cannot be given; but mind you, even where they do introduce religion, they are only proving themselves zealous and earnest.

The only objection that we Catholics can take and should take very strongly is when the Protestant efforts tend to deceive and play upon the ignorance of these people. We resent also the baiting and buying with gifts of food and clothes those who do not know the real meaning of the work. We resent also the Protestant bodies who absolutely differ from us in certain religious practices, taking those practices and adapting them to beguile the immigrants; and the fault with such work is to be laid principally, at least in Philadelphia, at the doors of the Presbyterian church. The Presbyterians, eschewing, as we all know the outward manifestation of fervor that Catholics use, have not hesitated to build churches for the immigrants and to place the cross upon those churches, introduce degraded priests as exponents of morality and even countenance the wearing of purple robes and other insignia of the Catholic Episcopate. The Presbyterians have done this thing, and in so doing have stamped their work as treacherous in truth to themselves, and therefore not true to the ordinary principles of decency and honor.

We are in the day, I believe, of the passing of the Catholic opportunity. These people can yet be saved, but I believe in another ten years they cannot be because the transition is just at such a point when we must either take care of them or lose them. The first generation born in this country is coming to maturity, and if we lose that generation the next will not even know the name of "Catholic."

The present indifference of parents leaves us still free to work with children.

The estrangement of the next generation will prohibit this.

The reaching of the child must be our own work without hope of help from the parents. Perhaps no form of charitable endeavor is so little understood by our Catholic people as that commonly known as settlement or neighborhood work, and yet it is proving without question the one certain path for the bettering of the little ones of the slums of our great cities. Catholic settlement work, now reaching in our great cities a large number, but a small proportion of the needy ones is, however, a going forward, and it is bound to prove the best hope of Catholic missionary work for the coming generation. The basic idea is this: Religion in the mind of a child so situated as the dependent immigrant child in a large American city is not a compelling power. Its tasks, its duties and even its invitations are not such as appeal of themselves to the mind or heart of the child of the slums. It follows, therefore, that we must reach the child through some other compelling power. The one compelling power that will reach every child and to which every child will respond is kindness; hence settlement work proposes to gain the child by means of kindly interest, personal influence, and the contact with those who can give the child a higher ideal of life and show a practical way of being true to such a standard.

We should have organization, simple and local in its form—any group of men or women who will gather together and divide the districts and go out among the children of that district. Gather them after school, gather them on Sunday and any time when you can hold their interest, and having won them to you; then because of what they find in you, you can place before them the higher truths of religion.

Personal contact is the only way you are going to win a child, and when you have won the child, when the child is devoted to you, the principle of right living that exists in your life will make it want to know the things that are for its good and welfare. Surely that is the apostleship of personal effort, and surely that is what the church has been crying for.

I am about to present to you a list of things that should enter into ordinary settlement work, but I feel that the one main thing is the personal effort, the manner of club life, the manner of creating and conducting classes to teach the growing boys and girls.

I cannot claim any sympathy with those who say that institutional work should be the only kind. God forbid the day will ever come when the church will cease to work through the good men and the good women that it can send out into the places that are neglected, the places that are of shame, to carry into such places the glad message of help and hope.

The things that should be done for the care of the immigrant children are as follows:

Infant life—
  (a) Eye care at birth to reduce percentage of blindness.
  (b) Baby care during infancy to reduce percentage of mortality.
  (c) Early baptism to prevent walking to font for baptism.
  (d) Day nurseries where needed.
School life—
  (a) Enough schools of the right type.

(b) Manual training in elementary departments so that those who are obliged to leave at 14 may be fitted to be useful and so prevent working for a year or two and then developing loafing habits because they are not able to turn a hand to anything else.

(c) Preparation for the sacraments at the proper time to prevent these being received, for the first time, when marriage is to be contracted.

(d) Mass and Sunday-school from the age of 4 years.

(e) Medical and nurse assistance to prevent bad habits, the spread of contagion and those minor ills, which become major, through neglect.

(f) Special classes for those educated in their own language and needing only knowledge in ours to take their place in the fields of labor.

(g) Development of individual talents wherever noticed.

(h) Night schools for adults who have had no opportunity at home.

(i) Domestic training for girls and talks on hygiene, moral and physical, under competent and conscientious teachers.

(j) Instruction in moral and physical hygiene for boys under like conditions. Athletic and gymnastic training should accompany all school work.

(k) Special classes for backward, defective and incorrigible children.

Youth—

(a) Healthful amusements; concerts, dances, theatres, athletics, etc.

(b) Pride in civic and housing conditions and efforts to improve them and live according to the standards of the New Country.

(c) Duties to church and its associations; much of the healthiest kind of enjoyment could be made to come from this source.

If these things are done and are well done, and if we have the personal contact, the personal sympathy, the personal influence to which I have referred, I know we will be enabled to make good Catholics out of these boys and girls, and will make them good fathers and mothers for future generations.

Miss Bleakie: It has been suggested that we might adjourn until four o'clock this afternoon, when the persons interested in institutions will meet in this room, and when we can go on discussing the things which have been said this morning.

I therefore move, Mr. Chairman, that this meeting take a recess until four o'clock this afternoon.

(The motion was duly seconded, put and carried.)

Adjourned.

ADJOURNED MEETING OF THE COMMITTEE ON DEPENDENT CHILDREN.

TUESDAY, SEPTEMBER 24, 4 O'CLOCK P. M.

The Presiding Officer, Judge William H. DeLacy, of Washington, D. C., called the meeting to order at four o'clock p. m.

THE CHAIRMAN: The object of our extraordinary meeting this afternoon is principally the discussion of education and institutions.

FATHER LUDLOW: As my work consists of examining teachers and children in our institutions, I may be able to say a word or two that will be helpful.

In our institutions we have a special problem. The children come to us to a great extent rather behind grade. They come to us undernourished, underfed. They come to us in a bad state of health frequently, and in consequence we have a much harder problem than the ordinary school has to undertake.

We have a special class of children to deal with. We have to prepare them for their special difficulties. We have to prepare them in such way that they will be able to take care of themselves soon after they leave the institution. So our syllabus should be adapted to the special needs of the institution.

In the New York institutions for the most part, we follow the State syllabus, the syllabus gotten up by the educational department of the State. That is, in a way, particularly adapted to our needs, because it calls for a course of study of six grades, and then it provides two courses of study after the sixth grade. This allows us a choice, one of which is specially adapted to the needs of the children who are not going any further than the sixth, seventh or eighth grade.

I think that every child that comes to an institution should, no matter what its age or condition, be allowed to finish the fifth grade in school. It should not be taken out of the five hours a day in school until it has finished the fifth grade. This is the minimum, no matter what the condition of the child.

We have to have in our schools, according to the laws of the State Board of Charities of New York, for every child over twelve years of age, a course in manual training or vocational training. Manual training is an excellent thing for our boys. The boys of the institution for the most part will have to earn their living by their hands. We ought to train them in view of this prospect to use their hands.

Manual training, too, may include agricultural training. It is done nowhere else so well as at the Lincoln Agricultural School, at Lincolndale, presided over by Brother Barnabas. To this school the boys are sent from city courts and from the slums of New York. The boy is taught farm and dairy work. He takes a pride in that work. He is not ashamed to go out and do hard work for his living, but is rather proud of the fact that he knows how to do it in the best possible manner. That school stands out, in my opinion, as one of the best works of that kind or along that line in this country.

There should be vocational training for the girls in our institutions. Every girl over twelve years of age should be taught how to sew—hand sewing and machine sewing. She should be taught dressmaking, millinery, and cooking. In our best institutions, these things are all done. In the Catholic Protectory of New York, over which Mr. Robinson so well presides, the girls are taught, thoroughly, cooking, millinery, and dressmaking.

In St. Anne's Home in Peekskill, N. Y., even the little children are taught to use their hands in the very beginning. The little tots one hour after school each day do a certain amount of crocheting. They are paid at the end of the month for this work. At an early age they begin to realize the value of money.

It was felt at one time in institutional training that when the children came out, they did not know the value of money. Everything had been gotten for them, and life was very easy in the institution, and they did not realize that it cost money to live. In a great many institutions now the children are paid for the work they do, and they thus realize what money means.

In the education of special classes in our institution we need to follow the best and latest methods. For instance, we have two institutions in New York doing splendid work for blind children. At Mount Loretta, we have twenty-six girls who are being educated with greatest care. The girls are brought through high-school work. The classes are limited, there being only three or four in a class to a teacher.

In the education of the deaf, modern methods tell us that the teacher should be one who hears and one who is able to speak. As I said yesterday, there are no mutes. Every deaf child is able to talk if it is properly taught. Modern methods tell us we should do away with the use of signs in educating the deaf. Signs are a drawback to the deaf child. The sign language will keep the deaf together. They will understand each other, while but very few others will understand them. On the other hand, when we teach them to enunciate and to read the lips, they are able to get along with other people, and other people communicate with them more easily. For instance, the priest is able to reach the deaf when they are able to read the lips and to enunciate. They are able to go to confession to any priest when they are taught by that method.

In the education of cripples, there are special methods and special equipments. There should be special desks and special sleeping arrangements. Their condition should be taken into account.

In the education of defective children, many excellent innovations have come into vogue. The teachers should be especially prepared. We are trying to make every teacher in our institutions have a special certificate.

We are trying to induce the different communities to establish normal courses, so that no Sister comes out of the motherhouse without having special preparation for teaching. I believe that every teacher in our institutions should graduate from a normal course and should obtain a State certificate before beginning to teach.

Teachers of defectives of whatsoever kind should have special preparation. The classes for defectives should be very small, so that there may be individual attention to the special needs of the children.

We should have kindergartens in our institutions. Kindergartens to my mind are a wonderful help, if the work is done in a scientific way. Too many people think that the kindergarten means only play. Kindergarten work done in a scientific way means the beginning of thought for children. It helps them throughout their entire course. If not well done, it should not be done at all.

I want to say a word as to the extent of education in the institutions. Too often we have been satisfied with giving the children the minimum of education, permitting them to leave school as soon as possible. I think the institution has a responsibility further than that. We should try to follow up the children. There are a great many bright children in the institutions. They ought to be followed up and pushed along. We are doing that in some places in New York. Some girls, for instance, are sent to high schools. In two institutions in New York State the girls are sent out every day to the village high school. Last year, in Peekskill, New York, several of our institution girls carried off prizes in the village high school, and we were very proud of them. This year we are able to send one high school girl to one of the schools for nursing in New York and another to a State normal school. We ought to do more of that work.

The institution in a way takes the place of the parents. Children who have no home ties at all and who may never be placed out, ought to be followed up as the parents would follow them, and given further advantages. Boys of promise should be sent to the high school and to college. We ought to help them on even further.

There are some girls who want to go in for the sisterhoods. They ought to be helped on until they are prepared. We have priests in New York who are from institutions, excellent priests, too, and brothers who have come from our institutions. We ought to help all of these on in their ambitions. It is the work of the institution to do that.

BROTHER BARNABAS: I was much pleased to find the Reverend Father working along the lines to put our orphan boys on a par with the boy of the normal family home. One object we had hoped for in this Catholic Conference of Charities was the getting together in our own circle, so to speak, that we might come right down to facts and recognize that when the child is handed over to us, we assume a parental relation to that child, and that everything possible should be done to bring him out a normal citizen. We, who have been in charge of institutions, must recognize that in the past, we have been doing too much herding of our children therein. Too frequently, we have taken the lines of least resistance, and felt that as long as we fed, clothed and kept them we were satisfied. That was not the correct attitude to take. It must be admitted in all truth, and you who are experienced in placing-out work will recognize it, that, in the last thirty or forty years, we have turned out thousands of boys and girls handicapped and unfit to make their own way in life.

We marched them everywhere—marched them to school, marched them to church, marched them to their meals, and, very frequently we did not know the first names of the children. They would remain from five to ten years in an institution, and perhaps during that time would never have performed an individual act. When they went out into the world, they were necessarily handicapped, being without initiative. They did not know the relative value of anything.

It is high time to recognize the fruits of our labors. I have had the opportunity to know of the output of at least fifteen institutions, and from my experience of years it seems to me apparent that the system which we followed was wrong. To be sure, we were very honest in it, and we gave the best in us during the time, thinking we were doing a great good. But, one of the great difficulties was in the fact that we did not follow the child out of the institution, to know whether or not we had turned out a good, self-respecting, self-supporting citizen. In placing our children, we found, other things being equal, that they were not on a par with the laboring man's child. Is it not a pity to have to note that while a poor, hardworking man, busy from morning to night, can bring up five, six, yes even ten clean-cut young men and women, self-supporting and self-respecting, some institutions, directed by people who are, by their vocation and training educators of youth, should turn their boys and girls out unfit to cope with the difficulties of life. We probably thought we were making better Christians of them; that they were more practical Catholics for having been five or ten years within the walls of the institution, going through the routine of their prayers and other religious duties, but those who have been dealing with the children after leaving the institution must have seen that the very routine training made them more likely to fall away from the faith when they went out. We have found it so.

In order to get to a normal condition of living, we must take the children individually instead of in a mass. We must bring them into such small groups that the one in charge will know every child. The nearer we approach to these normal home conditions, the better work I am sure we will accomplish; the greater the number of children who will turn out self-respecting and self-supporting.

What is the system? Well, we must get back to the unit. We must recognize that there are no two children exactly alike, and that each child must be physically trained, properly fed, and put in good physical condition. We must get proper and suitable school courses for our children, and they should have solid and the most painstaking instruction, for they need it more particularly than the average child in the family home. Here let me emphasize one thing, the separation of the school department from the other divisions of the institutional life. This will give an individuality to school work, which will permit the instruction both in matters of ordinary school work and in Christian doctrine to be brought out so sharply and forcibly that the child can go back to its living department and put into practice the teaching of the school room. Is this not the method of the normal family home? Among our people, the boy leaves his home to go to the parish school, and of course, his school life is largely independent of the home environment. The distinct separation of the teacher's authority from parental authority gives the proper sense of authority to each, and the best results are thereby accomplished. Let us get away from the common way of handling the children. Separation of the School Department radically from the living departments is very helpful. It tends to permit the teachers to bring out the peculiar personal qualities of each child. This individual view point in handling the child is of vital importance, and if our orphan asylums and institutions are going to be judged on the question of whether the children will be self-respecting, self-supporting, we will have to get down to treating the children in a way to bring about this result.

Take the boy whom we are about to place out, or for whom we are to find a position. We endeavor to introduce him into a respectable family. He finds himself ill at ease in the family circle. He sits down to table with them, and he feels unable to "mix in" with the members of the family circle. He becomes so self-conscious of the shortcomings of his social nature that he says to himself, "I can't stay here, I'm out of place." He goes back to the streets. This is true from my experience. The boy can scarcely speak up, he whispers. He cannot do the ordinary things that the average boy can do, and why? It is because he has been one of a group from two, three, yes up to fifteen years. The boy has never met people. Visitors to the institution ask, "Where are your little children?" If there are a number of visitors on a particular day, there is, maybe, one boy to address them, but, where are the others? Did they come forward with you to say "good day" and mingle with the people? No. Is this the way the mother and father would do when they have company? Does not the school boy have opportunity to meet others on the street? Why do we close ours up and keep them like hot-house plants during all the years they are with us, and then put them out into the world without due preparation?

Let us get back to practical home principles, and as nearly as we can to the "mother and father" home. Then, when our boy starts out he is not embarrassed, he is not self-conscious; he can meet girls and boys of his own age; he can mingle with respectable people without embarrassment, and when there is company at the house his foster parents will not have to blush for him.

This problem of individual training can be worked out where there is a population of four to five hundred, if they are divided into small groups, and those in charge of them "come down to them," get in close touch with them, and take the responsibility of living in parental relation to the children. They cannot do it if they are up on pedestals, and fare more sumptuously than the children do. We are to take the place of the parent. It is hard for me to believe that the father and mother will serve children in the basement while they are dining up stairs in the dining room. These seem little things, but even in the colleges the students frequently unconsciously rebel about it, and say "Here is the faculty table." The remark has a world of hidden meaning.

How much more difficult it is to reach the child and have an influence with it, if we are living in an entirely different atmosphere. It is the Catholic principle that the orphan child is always on a par with the child of the normal family home. Above all things, the essential principle in Christianity is "Whatsoever you do unto the least of these, you do unto me." You cannot fail to recognize the fact that the child will not be any worse off, but indeed will be much better off if he is associated more with us.

I am most anxious that we get these ideas developed because during the past twenty years I have seen thousands of children and have been directing them from the institutions, and I have found when they go out into the world and meet with people, they have been seriously handicapped.

Let us recognize that the orphan entrusted to us is a sacred charge that Almighty God has given us, and that his education, his Christian training, his moral, intellectual and physical development should be as far as is possible on a par with that which the parochial boy receives. If we do that, we will diminish the number of dependents that are going out of our institutions. We will have a greater number of self-supporting, self-respecting boys and girls who will be able to face the world with its manifold problems as confidently as the boy from the normal family home.

Let us make a real home for the children, and let us treat them as members of a household, giving them the opportunity of living a real home life, so that when they do go out they will have the ability and the ambition to make a "home, sweet home."

In some institutions we have only a large basement hall to keep them in. How can they know how to care for a home when they go out from such conditions as that? They cannot aspire to things they have never known. Be prepared to turn out good Catholic boys and girls and you will find no difficulty in placing them in good Catholic homes. Get your boys and girls in small groups as possible, and put some responsibility on them. We earnestly recommend that teachers in the class rooms have nothing to do with the children in their home life. After they are taught the solid Christian doctrine in the school room, give them the opportunity for individual practice of their devotions, according to the demands of their nature, and not always have them together in a body. Let their little dining rooms be as nearly like the family dining room as possible, so that they will know what the service is; let their clothing be different, and even in little things that seem only trifling, such as a hair cut (laughter and applause). It means much to the little orphan boy to have his hair cut the same as the average boy, but if you give him the usual institution hair-cut, you knock half of the manhood out of him at the first drop. (Applause.)

And, let me say a word with reference to the teeth. There is a tendency, I fear, among some of our institutions when the boy shows a decayed tooth and is suffering from toothache, to regard the easiest way as the best, and so the tooth is pulled. The boy cannot masticate his food properly, as a result. Of course, it is cheaper to pull out the tooth than it is to fill it, and thereby preserve the tooth, but it means much to the boy in after life. Let us do the child as we would like to be done by, if we were in his place. I have seen very gratifying improvement in a great many boys as the result of the careful treating of and saving the teeth.

We want you to look into your statistics and see of the thousands of dependent children in the United States to-day, how many are becoming self-supporting and self-respecting citizens. You say "It is impossible, we cannot do it." I say to you that it is not impossible, that it can be done, and that you can do it with the income you have.

Let us spend as much money on these boys and girls after they leave us, anchoring them in their new environments as when they are with us. It is then doubly important to look after them, to see that they are properly established. Our interest in these children should not cease when they leave our institutions. We should keep a careful record of them and follow them up. It is not a very expensive matter to gather these statistics and keep them up to date. It is a practical work that can and should be carried out. I urge you most earnestly to give this feature of your work careful consideration.

I am glad to have had the opportunity to talk to our people about this matter. We ought not to be second to any one in the proper care of our orphans, but we should lead them all in turning out good promising citizens and good Catholics as well.

Mr. Robinson: To be called upon immediately after this splendid talk of Brother Barnabas places me in rather an embarrassing position. I knew a good many years ago what was in Brother Barnabas, and the years have shown that I was not mistaken in the conception I had of him, fifteen or twenty years ago as a friend and teacher in charge of the placing out work for Catholic boys and girls. He certainly did not learn all that he knows as an inmate of his community, with all respect to the community. He learned that from his contact with individuals and not from handling children en masse. He has done great work in handling children in groups. The Catholic Protectory has done wonderful work for about fifteen years. The institution is appreciated by the people of New York. We have critics, of course, but they are generally people who have not seen the institution, and just judge it in a general way from the immense numbers handled and conclude that is no way to take care of children. They are right in that conclusion. It is not the right way to take care of children, by the hundreds or en masse; but to conclude from the fact that we have a vast number of children to care for, that no good has been done, is entirely wrong.

The vocational training that has been spoken of is carried further at the Catholic Protectory than in any other children's institution in New York, and yet it is not possible to have it perfect there, for reasons that will be apparent to some of you. To others, it may be said that the average boy sent to an institution by the court or by the poor officers cannot be detained or given sufficient time with propriety. That is the case in New York City, at any rate. The bulk of them cannot be retained for two or three years to accomplish the best results or to give them technical training. Some of the boys do stay there two or three years, but they are apt to be the very ones that are least fitted to acquire a trade.

We are in doubt in selecting these boys to know which to continue for a given time in any trade. We cannot be positive whether we can detain a boy six months or two years.

I have always claimed that there is justification for detaining a certain number of boys for the necessary time to acquire a trade thoroughly. But when you have a large institution, and you see a boy going out every day, and at times many boys going out in the course of a day, you realize that unless you have a real attraction, or they have a real desire to perfect themselves in a trade, they will become uneasy. If you detain them in order to teach them a trade, they will say, "Why is it these other boys go out and I cannot go?" The result is that the boy who is acquiring the trade becomes uncomfortable and uneasy and ambitious to start in the world. That feeling is so difficult to control that there are few boys whom we feel justified in keeping for a definite time to finish the trade. So when Father Ludlow seeks to have this done, I must tell him that the boys as a rule do not acquire a perfect knowledge of the trade; that it is in only a few cases they acquire sufficient knowledge of a trade to make themselves self-supporting, for instance, as plumbers, carpenters or as blacksmiths. Even the trade of shoemaking is not acquired with sufficient thoroughness to enable a boy to practice it.

The idea of teaching the vocation is to get the boys started. We are not able to make a technical school of the institution trades except for a few boys.

The claim of the institution is that you must keep the boy doing something all the time. If he is not studying, he must be working or playing. All of these occupations are necessary and that is where the vocational training is practical and desirable. In some form, it is necessary for all institutional children, even for children ten years of age. They must be busy. The modern idea is that work is not proper for children; that child labor is a terrible thing. Many imagine that it should not be tried even in the institution, and we have a great number of critics on that account. But our boys are required to work in the agricultural school. The school would not be good for much if the boys did not work a few hours a day. Even with perfect arrangements, it would be quite impossible to accomplish much with these boys if they went to school five hours and played the rest of the time.

In referring to teaching girls in the cooking school and teaching them family duties, Father Ludlow did not say anything about outside work. I would teach all of those girls horticulture and even agriculture. I think they are entirely wrong who think that girls become less ladylike or unfit for life because they do something to show an interest in outdoor employment. They should be required, in institutions at any rate, and especially the larger girls, to interest themselves in horticulture. Why should they not take care of gardens and flowers? Why should they not do this work as well as the boys? There are many ladies in the land occupying high positions who are proud to belong to garden clubs and to know about the garden and about the beauties of growing flowers. Why should you bar an institution from engaging in such employment, to enable the girls as well as the boys to learn to love nature in this way? It is a very attractive proposition for most of the girls. It appears to be very satisfactory to many, and it will prove so to the vast majority of girls if you get their real sentiments.

On the whole, I do not consider any vocational training for a boy in the State of New York so practical, so important and so useful as agricultural training. In the agricultural occupation, the boy has the nature life which he cannot have in the closed institution. It is unnatural for a boy to be fenced in with walls fifteen feet high. Yet if you are handling boys in very large numbers, the walls seem to be a necessity. A reform school which has fifty or one hundred boys living in cottages may be under reasonable control without these enclosures. But imagine fifteen hundred boys from ten to sixteen years old, in an institution, controlled without these high walls. In our institution, the divisions consist of about three hundred boys each. It is a very different proposition to control those boys in the yard compared with controlling thirty or forty boys in a yard. In this case it is not necessary to have the inclosures. There is nothing attractive in them to the boys.

Many boys run away from the Protectory, more would go very quickly if they could. But a boy will go to the Lincoln Agricultural School and be perfectly happy. He will learn to milk cows and do anything connected with the dairy and with the garden. He is perfectly contented there. No boys escape from there, yet they are the Protectory boys. Brother Barnabas has struck the keynote in saying that it is desirable to manage the boys in small groups. We have seen many cases of absolute disappointment because of unavoidable crowding. It is difficult to make the larger boys, fourteen or fifteen years old, satisfied to live in a country place. It is a difficult proposition, I assure you. I would separate these boys. I would not put in the agricultural school the larger boys, half so soon as I would the smaller ones. These cannot do much, but it is much more successful in the end and the results are much better to take the small boys and put them in the agricultural life in the country school instead of keeping them inclosed in an institution.

MR. MICHAEL FRANCIS DOYLE: Mr. Chairman, I think it is generally recognized by sociological students that in every case a dependent child should be placed in a home in preference to an institution. Some years ago, a conference which I attended discussed this question. This conference was held in the White House under the direction of President Theodore Roosevelt, and it brought together the leaders of this great movement from all parts of the country. One of the conclusions, which was reached unanimously, was that in every possible case, a dependent child should be sent to a home instead of to an institution, and where it was placed in an institution, arrangements should be made to have it sent out to a home as soon as it could be done. In other words, the institutional idea was discouraged and the home idea was fostered wherever it was possible.

However, this cannot be done with every child, and among that class of children with which it cannot be done are the infants. In many respects this is probably the most serious problem to handle, and the authorities in Philadelphia found it for many years a most difficult one.

I want to speak this afternoon particularly of the work of St. Vincent's Aid Association, of Philadelphia, which has managed to handle this problem in a most successful way. Delegates from other parts of the country will be benefited by the experiences and by the results which have been accomplished in our city.

We have in Philadelphia an institution known as St. Vincent's Home. It takes care of foundlings and Catholic infants placed there in its charge. As far back as 1860, the infants were placed out in the charge of foster mothers. About 1896, a committee of ladies formed themselves into an aid association for the purpose of visiting the homes where these children were placed, to see that they were properly taken care of, and to take a personal interest in the infants themselves. Since that time, over twelve hundred infants have been placed out, and their career has been carefully followed by the women who form this association.

It was found as a result of their experience, that the best foster mothers are Italians, and to-day a majority of the infants from St. Vincent's Home are placed in care of Italian families.

When an infant child is placed out in this way, the foster mother is paid an average of $8.66 a month. In addition, clothing, medicine, medical aid are furnished by this aid society. The infants are visited twice a month by the members of the association. In addition they are visited by a salaried agent of the society, who is a professional nurse, who takes particular interest to see that the children are taken care of according to the best sanitary and scientific plans.

The foster mothers are also obliged to bring the children once a month to the Home, where they are examined by the resident physician. If a child is ill, it is returned to the Home for hospital care, and afterwards, when it becomes better, it is sent out anew to the foster mother.

This Aid Association now consists of some four hundred women. They make clothing for the infants. The last record I have shows that they made about four thousand garments last year. The younger members of the association play with the children, either in the institution, or they go around to see the children at the homes of the foster parents, and see that they have toys with which to play.

The children are taken at this institution up to five years of age. When they pass that age they are placed in the orphan asylums.

One-third of the patients of the maternity department hospital are admitted free of charge; one-third of them pay a small fee; and the other third are able to pay the regular fees which the institution itself asks for their care.

A patient remains in the Home usually from six months to a year, and everything is done for her care and reformation. Some who are able to nurse two babies are not required to do any manual labor, but are taught to sew and to do many things useful for their future career.

Other patients, when strong enough, care for children in the institution and do the house and laundry work. All who work are paid a small wage and are allowed free time and are at liberty to leave the Home during the day at any time, but are always required to be in by a fixed hour. This privilege is very seldom abused. In most cases the patients are anxious and willing to comply with the rules and regulations of the institution. The best of order is preserved. Mothers who are not willing to remain in the home after the babies are born are obliged to take their babies with them. After the time of probation is ended, the infants are taken care of by the Home if the mother is obliged to leave for some cause or other. The mothers still keep in touch with their infants by visits and by being obliged to pay a small boarding fee.

The Chairman: We all feel and acknowledge the superiority of the home to the institution as a place for the rearing of children. The placing out system is not without its drawbacks. For instance: A young girl placed in the neighboring State of Virginia is wronged by the growing son of the household, gives birth to a child, and her disgrace predisposes her to insanity, and she goes to the insane asylum. The child is taken over by the public authorities to be cared for. Perhaps some ladies present can tell us how best to surmount this difficulty. It is a difficult thing to get a home for a child. It is a difficult thing to know whether it is a real home, and to provide for a frequent visitation of the foster home in order that the child may be guarded in its rights and in its interests, that it may not be made a servant in the home; to see that it is given the care that we expected it would receive when it was placed under the care of these foster parents, and that the foster parents are not seeking, under the guise of their charity, to secure labor for nothing.

I throw that out as a hint, so that we may get some useful information and discussion on the subject.

MISS BLEAKIE: I presume you mean the girl coming from the maternity home?

THE CHAIRMAN: No; the dependent from the home at twelve or thirteen or fourteen years of age.

MISS MARY JOSEPHINE BLEAKIE: In the institution of which I am a trustee, when our girls have completed their training, they are placed in private homes to do housework, if their own home is not suitable for their return. We have a parole department of eight paid visitors, one Hebrew, three Catholics and four Protestants. Our proposed foster homes are thoroughly investigated, references being secured from reliable sources. Of course, we sometimes find that we have been mistaken in approving a home.

The State of Masachusetts has a ruling from the State Board of Charities, not permitting any young girl to go into a home where there are boys or young men. A short time ago the question came up where a girl had been working for five years in a splendid Catholic home, and a son had at that time reached the age of fourteen. This boy was exceptionally good. His one idea was to fit himself for priesthood, and in that case, we gave permission for the girl to remain, explaining to the mother, the dangers that could come from unrelated children of opposite sexes. I must say we have had some very sad experiences; several where the husband of the family has wronged the girl who was placed in his home. I am sorry to say that they happened with men whose reputations could be easily ruined if we should take the matter into court, but so far we have been unable to get satisfaction.

The placing out problem is a difficult matter, and has to be watched very, very carefully. Therefore, we have our parole department closely associated with our institution.

I am going to tell you of a Catholic institution where little girls are placed where there is no organized placing-out department. These little girls are paraded out to churches, and they are given to any member of a congregation who will give them a home. Within the last six months two girls, who were thus placed out in Catholic homes by this method, were later committed to our training schools. The aforesaid foster homes were of the lowest grade.

I read the other day in some magazine, of the antiquated methods which we employed twenty years ago in dealing with our children. This method of auctioning just mentioned, was then employed. We must not allow these children to be placed in that way.

I want to say just one word, which is a little apart from this subject. Brother Barnabas has spoken of training in schools and how it may result. Here is a little incident which may be of interest to you.

A trustee was visiting an institution in Elmira, N. Y., a co-worker of mine, and was coming out of the gate when a country wag said to him, "Have you been up to that institution?" This friend of mine replied: "Yes. It is a great place, isn't it?" The country wag said: "Gee, I would like to be committed up there. I know a fellow that went up there and he is a bank president now down in Tennessee."

That really proves to my mind that you can get training in there and you can get good people out of there, but it takes a lot of patience, and it is the individual that counts.

THE CHAIRMAN: In other words, there are homes worse than the institution!

We will hear from Brother Emery Aloysius now.

BROTHER EMERY ALOYSIUS: Regarding the dependent child, I feel that Brother Barnabas has covered the ground very nicely. I think his idea of handling the dependent child is a correct one. We are laboring along those lines to about bring the most satisfactory results in most direct ways.

Our Founder, in speaking of the teacher who is handling a class of boys in a college, academy, or parochial school, tells us very pointedly that if we want to interest that child, the teacher must become interested. I think the same thing holds good with reference to the orphan. I think at times those in charge of orphan children fail to make themselves interesting to them, with the result that the child remains personally uninterested in his surroundings.

We are told that the successful teacher puts newness in his methods, in methods that would otherwise be very monotonous, and very uninteresting to the child. The same thing holds good in the management of orphan children. If we try every day to put something new in the life of the children, that monotony, that something which the institutional child seems to inherit, will very soon disappear, and the institutional type, about which we have heard so much, will be eliminated from our children. He stands out then in the same relation to the instructors and the teachers of these children as the child does in the home.

I believe that agricultural and manual training is very essential to the orphan children. I believe when you throw around the dependent child an atmosphere of work and industry, and all those things which the child finds in the well regulated home, that environment naturally must affect the child in after life.

The dependent child is in no way different from the child in the regular family home. That he is dependent, is, in many cases, the result of accident to some member of the family, or of some conditions over which the child has absolutely no control.

To get down to the individuality of the child, it is absolutely necessary to know how to educate it properly. We must take the boy as a unit and instruct him along lines that will fit him to take his place in any family with which he may afterwards be placed.

The law in New York drops the child from the institution's pay-roll at the age of 16. If a boy cannot be placed at once, the institution gives him work, and pays him six to ten dollars a month, with board, until he can be properly placed.

One of our duties is to impart to the boy a sense of independence and self-reliance in the more important decisions of life. Thus, for instance, we ought to manage to enable the boy to get an income. We can sometimes do it. He is taught to go to the bank and have his name entered as a depositor. Through this experience, he can be taught easily the meaning of thrift and the manner of practising it. A bank account is a splendid symbol of independence as well as experience in it, for our dependent boy. It is well to make it possible for the boy while under our charge to go about the city with money in his pocket. Many dependent children, as we have noticed them, show an abnormal desire to dispose of money in their possession. On one occasion I paid a boy a dollar for some work that he had done. A rule in our asylum required the boy to give that money to the party in charge of the store. He went to the store immediately after his dinner and bought a half dollar's worth of pie. When I asked him why he spent his money for pies, he answered, "Brother, I wanted to share with some boys who had had no visitors." This was, of course, a redeeming feature of the episode. I gave the boy another half dollar, and told him that when he had saved four dollars and a half, I would make it five dollars. By this means, it was not long before he was the proud owner of five dollars. It is not so much what we know that counts. It is our ability to impart information, to implant ideals, to touch the springs of individuality and lead the boy to the great discovery of his own personality and the duty and opportunity of self-control.

Dr. Ryan Devereux: The question of the prevention of disease, and especially tuberculosis, is a question of engineering construction and operation, and our institutions or many of them—and I have visited a good many of them and have been physician to a good many—are very poorly constructed in this regard. They are not constructed with any idea of ventilation. There may be an outlet, but there is no inlet; or there may be an inlet and no outlet.

I believe that those who are working particularly in institutions, should look to this question. The sleeping rooms are generally in pretty bad condition. The class rooms are likewise in bad condition. There is absolutely no provision made in the majority of our institutions for the scientific care of heating and ventilating. They are usually too hot. I do not mean to say that hot air is a bad air. It is not necessarily bad. It may be perfectly pure and yet be warm. It does not necessarily mean we must freeze and be uncomfortable in order to have pure air. But the question of ventilation should be taken up among all our institutions.

In this connection, you should remember that tuberculosis is an institutional disease. Remember that the early diagnosis of tuberculosis is an essential one to prevent disease. Our institutions should be examined often by competent physicians for tuberculosis. It does not necessarily mean that a child must be coughing all the time for tuberculosis. We may have tuberculosis of the lungs without any coughing.

The question of inspection of these institutions by physicians is an essential point, and the construction of the buildings should be with the aid of a sanitarian. Consult a sanitarian when you build, build according to sanitary ideas, and we will get rid of our annoying attacks of sore throat. It is a common thing in an institution to have repeated attacks of sore throat. These are preventable diseases. There is no question about it. They can be prevented. The essentials are heat, light and ventilation.

May I say one word further? I am connected with educational work. Hence, I was particularly interested in Brother Barnabas's remarks. I have not had the opportunity to work in these charitable lines nearly as much as I would like, but I happen to be at present a newly appointed commissioner of education in the county in which I live. I am very much interested in education. But I am working in a rural district. This plan of Brother Barnabas of training in agricultural work, the city children, struck me as one of the ways to solve our rural difficulties. We cannot get the children of farmers to take agricultural work. The farmer will not insist that his child be taught agricultural work. The boy wants to go to the city. He will not stay on the farm. If we can take these children from the city and bring them out to the farms where they are most needed, that will be a great work.

I should like to ask Mr. Robinson, for my own information, if it would be practicable to divide up this large community of Catholic protectories into small colonies, turning them over to various people like Brother Barnabas?

Mr. Robinson: Yes. The proposition was to start in a small way and transfer within three years 600 children. There was a great deal of protest against having a massive institution. The thought was that we should not have over a thousand ever on that farm. At last we concluded to start in a small way, but voted to have ultimately five colonies of two hundred each. This was hardly feasible, however, on account of the difficulty of heating, lighting, etc., so we built for one colony of two hundred, and we have not the second one yet. I am afraid we will never have the second one on that basis, but it is possible to have the additional number sent there and put in separate cottages, with the present place used as administration building, and have the other houses extended not too far away from the present colony. I think that is the ambition of our board of management, but it requires a good deal of money. The plant has cost us already over four hundred thousand dollars, and if you apply that to separate colonies of two hundred each, there is no doubt the other four would cost on an average of $250,000 each to duplicate the necessary parts of the plant.

We are handicapped because we have the large institution with 2,200 children—about 500 girls and 1,700 boys. We have to get rid of this property, and it is a difficult proposition to transfer a city institution suddenly to the country. It is a process which will take several years to accomplish, but it is perfectly feasible to have many of these plants of large institutions broken up, and undoubtedly it will be accomplished within a few years. I think there is little doubt the city institutions will be virtually done away with within fifteen or twenty years, but it will take time and much labor.

THE CHAIRMAN: I am sure the institutional people from elsewhere will be glad to learn from Brother Barnabas what success he has had with those boys from the city streets of New York, whether, after being taught this agricultural work, they follow it, or whether they revert to the city, drawn back by the lure of the lighted streets.

BROTHER BARNABAS: Mr. Chairman, the experience has been that the city boy, having nothing to unlearn in agriculture, takes kindly to it, and with the up-to-date knowledge we are giving him, and co-operating with the Commissioner of Agriculture of the State of New York, and with the Department of Education, these boys go into the rural districts and anchor. As most of them are from very disagreeable tenement districts, they go into the rural home, and find there real home life, and from my past experience, as I said, they anchor.

They differ from boys living on the farm, since these do not have this agricultural education. A few do come back, but there are really not many. They find the lure of the city not as their imagination painted it. They are soon disgusted with city life, and are glad to go back to the farm, where at least they tasted of real home life, where neighbor meets neighbor, and where living conditions are so much more agreeable. They find out that in the city no one seems to care for anyone else.

The solution of the farm help problem is in educating the city boy to become a farmer, along scientific lines. That is recognized by the Department of Agriculture of the State. Dean Bailey, of the New York State College of Agriculture, at Cornell University, who was Chairman of the Country Life Commission appointed by President Roosevelt, has been a very close student of the agricultural system at Lincolndale. He recognized and publicly stated that it is the solution of the farm help problem, and of the rural problem, and that if all orphan asylums would take a certain proportion of their boys and girls and give them up-to-date agricultural and domestic science work, it would indeed help towards solving the problem. That it would enable them to put their dependents "back to the land" in a practical way, and that in this way they would solve the congested condition of the cities, and supply the needs of the rural districts, and in that way bring down the cost of living and put new vitality into our children, seems almost self-evident.

We have taken up the problem of dairying. New York State is absolutely in need of intelligent, clean-cut dairymen, who can take care of a herd of cattle and put their product on the market in a manner so clean that it will be a life-giving substance to the children instead of a source of danger. We are teaching the boys the value of this work. The Medical Commission of New York makes tests, and the milk is cared for by the boys and put on the market in a cleanly condition. The boys are taught to go into the laboratory and make their own tests of the milk as well. They are not simply clean because they are told to be so, but because they know they are putting the milk on the market in a condition which is absolutely necessary to preserve the lives of the infants who are consuming it.

FATHER CORRIGAN: Mr. Chairman, this is entirely out of my line. I only know about the child of the streets. To every child you have in an institution, you have one thousand in the street. I want to ask, what is to come of these discussions. Are we going to be able to carry out our proposals? Is there any plan or any definite proposition before this section which will bring out any definite results? You have to keep at these things, no matter how discouraging, even with the boy on the street.

I once instructed a group of boys on the ten commandments, night after night, for some time. The ten commandments are a formidable thing for a boy on the street. Finally one boy said, "Father, I know it." I said, "Let us hear it." He said, "I am the Lord, Thy God, in vain."

I would like to know whether we are calling upon these children in vain, or whether there is any definite proposition to bring about any practical result from all this discussion.

BROTHER BARNABAS: Why not bring it out in practical shape and resolve that the orphan asylums adopt a method to normalize the children that are in their hands, that there be definite lines drawn, that there be a limited number of children behind the walls, if any at all; that the children behind the walls in the city be moved out into the country, where they can drink fresh air and fresh milk, and get the benefits of the country, and not be turned out as they have been. We have been turning them out in a wrong way oftentimes. Let us resolve that the Catholics now begin to take these boys and girls in in a way that will educate them in a manner to cope with other boys and girls in life. Let us get together and help them to do it, if necessary.

THE CHAIRMAN: That is a very good thing. It is the purpose of this conference to get us together, that we may learn of the work done by others, and that we may have suggested reforms presented. It is for that reason the conference was suggested to be held biennially instead of annually, to give us breathing space between meetings of the conference, and to carry into practical effect the resolutions of the conference.

MISS GAYNOR: I would like to inquire of Brother Barnabas if this plan is described in pamphlet form. If so, I would simply take it to the St. Mary's Training School in Chicago, which is a wonderful place. I would take it up there and ask those worthy sisters in charge to incorporate some of those principles, especially the home part of the training of the children. If I had this in pamphlet form, I would be pleased to take it back there and do my utmost to get them to adopt some of these ideas. I have especial reference to the cottage system and the idea of individualizing the boy and girl.

BROTHER BARNABAS: I will be very glad to send you whatever I can on the subject.

THE CHAIRMAN: We can readily see Brother Barnabas does not regard his charges as his inferiors, but brings them up to his own standard, and in that way I am sure he produces the greatest results with his charges; and that is one of the secrets of his success.

MR. JONES (of Washington, D. C.): I appreciate the ideas of Brother Barnabas, but the difficulty in some localities is putting them into practice. For instance, in the city of Washington we can hardly separate the orphans we have here in the way you are doing. There are a few sisters to look after them, and I do not see how it would be practicable for them to individualize and enlarge on their plants as they do in New York, where they have so much help and so much money. That seems to be a problem to be overcome. The problem is, how are we going to do it?

THE CHAIRMAN: We might send the children out into the city schools from the orphan asylums and get a little individual life for them in that way. Father O'Donnell may wish to answer that question?

FATHER O'DONNELL: I think that the best and most practical step to take would be to find out, as far as we possibly can, the actual results attained by our orphan asylums as now conducted. Once we understand the situation thoroughly there will be little further difficulty. All are anxious to take whatever steps are necessary to improve conditions. The first thing then to do is to investigate the results of our present methods. Let us find out what becomes of the children now leaving our orphan asylums. Where are they? How many are self-supporting? How many fall by the wayside? As soon as we are face to face with the problem in this concrete way, we can work with surer judgment.

FATHER CORRIGAN: I ask, Mr. Chairman, that a volunteer committee be formed right here, of at least one of those who are here from every city, who will enter into an agreement to do something in this work before this body meets again. There is not one responsible person, in at least, self-supporting circumstances, in any city, that cannot do something toward helping some child or some group of children. They can do it alone, or they can do it in conjunction with some work already going on; or, if there is no work, let them start the work. The work in Philadelphia, now caring for over 2,000 children, started one Sunday afternoon when a zealous priest and two women and a layman gathered fifteen children off a nearby street and took them into a room and started to instruct them.

This volunteer committee ought to be formed here and now. All of those who mean to do such work should put their names on the list of membership of the committee. In due time we can see what we are doing.

THE CHAIRMAN: The Chair will take the liberty of appointing Father Corrigan, Chairman of that committee and will ask that all members who will volunteer to become members of the committee give their names to him or communicate with him at Philadelphia.

FATHER CORRIGAN: I understand very well that those who have some great task on their hands now, such as Brother Barnabas and Mr. Robinson, and those engaged in some similar work, could not be expected to become members of such a committee. But I am speaking of those who are interested in charitable work and who are not actively engaged in it. Many of the delegates here are interested in some society doing this, but it is not their main duty in life to attend to that work except in a volunteer way. It is that class of persons I had in mind.

THE CHAIRMAN: Is there any other suggestion as to the advisability of relieving these institutions of the dual character of their work? One thing at a time, and that well done, is an excellent rule. We must not seek to reform the whole world. One of the principles of the Society of St. Vincent de Paul is to perform the duty that lies nearest to you, and not be downcast because you cannot do more.

Adjourned.

THIRD MEETING OF THE COMMITTEE ON DEPENDENT CHILDREN.

WEDNESDAY, SEPTEMBER 25, 9:30 A. M.

Miss Stella M. Hamilton, Board of Managers of the Christ Child Society, Omaha, Nebraska, presiding.

THE CHAIRMAN: The meeting will come to order. The programme calls first for an address by the vice-chairman, but I have nothing to present this morning, and we will therefore pass on to the remaining addresses scheduled by the programme for presentation.

The first paper will be presented by Mr. Doherty of New York; the second, by Father Wastl of Philadelphia; the last, by Rev. Brother Henry of New York.

SELECTION OF CHILDREN FOR THE FOSTER HOME.

BY WILLIAM J. DOHERTY,

Among the many engrossing subjects which to-day are occupying the attention of interested workers in social betterment and uplift movements, there is none perhaps of greater importance and none in whose practical application and working out the influences, whether for good or evil, are more marked and far-reaching than that which concerns so intimately the disposition and future care of a class of dependents destined later on to enter into the make-up of our country's citizenship.

How best to make suitable and adequate provision for the future disposition of the homeless, friendless and dependent children, especially of our large centres of population—more particularly for such as are inmates of our children's institutions and entirely dependent upon the charity of strangers to assist them in shaping their futures—is, and always apparently has been, a subject of much varied discussion.

No one doubts that the normal child best may be reared and trained in the normal natural family home into which he was born. Those who have studied the matter, and who have the best interests of the child at heart, know that when death or other circumstances deprive the child of the protection and guidance of his parents, the prime consideration in determining his disposition and future care should concern itself solely with what is best for the individual needs of the particular child.

These principles being granted; if it be admitted that the normal, natural family home is best for the normal child, happy in the possession of father and mother, does it not follow that for the normal destitute and dependent child the best place in which to lay the foundation for the physical, mental and moral structure which is to be such an important factor in his future upbringing and development is the normal foster family home?

The proposition, I take it, admits of very little discussion, because, to my mind, it is one in which all fully can concur. In the child-saving field, whether our work brings us into more intimate touch with institutional care of children, or whether, as in my own case, our efforts are directed mainly in placing the dependent child in the free foster home, we must perforce admit that, to use the words of Dr. Reeder, a prominent institutional worker, "all other necessary things being equal, viz: health, care, companionship, educational advantages, etc., we may truly say always and everywhere, 'there is no place like home for the child.'"

For reasons difficult to understand there is a mistaken impression existing among some uninformed people, because a person's lifework is centered principally in the conduct of an institution, that such fact necessarily makes him an opponent of any scheme of child care which contemplates the removal of the child from institutional care. With the possessors of such distorted views I have little patience, for, during the course of my work with the Catholic Home Bureau of New York, my duties have brought me into close and intimate contact with a large number of institutional workers and managers of every denomination, yet I have to meet a single well-informed institutional representative who did not fully subscribe to the theory that the family home was the ideal place for the normal dependent child. Differences of opinion, it is true, exist as to the efficiency or inefficiency of the placing-out methods employed, and criticism has been made of the elements entering into the question of the selection of the children to be placed out. In fact, years of observation lead me to believe that it is principally upon this same question of selection that those in charge of the children's institutions have differed with the workers in the placing-out field. Of late the question of proper selections for placement has been made the subject of so much discussion that I propose to make it the main topic of my paper.

It having been granted that in the disposition of the dependent child, placing out in the foster family home is, in general, to be preferred to institutional care, the question quite naturally suggests itself: What children should be selected for placement and what children are proper subjects for institutional care?

To the uninitiated, perhaps, it would seem that very little difficulty should be experienced in answering the foregoing question, for, at first blush, the answer would appear quite simple indeed. Many there are to be found advocating the indiscriminate placing out of all dependent children, misled, in a great many instances, because they labor under the mistaken impression that there is a "childless home awaiting every homeless child." Would that such were actually a fact, for then would the labors of the placing-out agent be decreased considerably. 'Tis a beautiful theory, indeed, but those of us who have had actual experience in placing-out work of an extensive nature, and have been made fully cognizant of the difficulties encountered in getting together any large number of available good homes, realize that in practice the theory falls down lamentably.

To the experienced worker among children, however; to the man or woman who for years has labored for and with the children, who knows their individual merits and shortcomings, who has made a study and delved deeply into their histories, family ties and associations, the question of the selection of the right type of child to be placed in the foster family home ordinarily resolves itself into a most perplexing and, at times, a most complex and aggravating problem, steadily assuming, as the work enlarges, most serious aspects and alarming proportions.

Happily, the day has passed when the homeless child was considered nothing more than a mere chattel, a nonentity, an insignificant and worthless pauper, the consideration for whose future demanded no attention and whose only lot in life, apparently, was to be cast into the county almshouse, there to pass away his days in indolence and perhaps in the formation of habits of vice; or, worse still, in an effort to rid the taxpayer of the cost of his miserable keep, to be auctioned off to some inhuman, heartless wretch of a taskmaster who made of him a drudge only later to turn him adrift into the world a broken-down specimen of humanity who eventually found his way back to the only home ever known to him—the county poorhouse.

Fortunately, I say, such days are gone. Gone, too, is the cruel idea harbored by some in the past that "any old home" or place was good enough for the child unfortunate to be friendless and homeless. Gone, likewise, is that heartless indifference to any consideration of family ties which inhumanly tore the defenseless, unresisting creatures away from all association with the only kin binding them together, casting them adrift into the world under the pretext that the taxpayer no longer would or could be burdened with their support.

The tendency of modern times is away from all such unnatural methods. Nowadays, those entrusted with the care of the dependent child, before arriving at any final determination of the methods to be employed in his future care, endeavor conscientiously to study the individual child, his characteristics, physical make-up, ties of relationship and the probability of re-establishing the family home and eventually restoring the child to it.

This brings us to a consideration of the distinctive elements which should enter into any properly conducted system of selection of children for placement. The question often has been asked why there are so many inmates in our Catholic children's institutions and why more of them are not selected for placement in the foster home? Apparently, considering the large total population of our Catholic institutions in certain sections of the country, particularly in New York, it would seem that we are woefully lax in making use of the foster home in our child-care work. On the other hand, however, a careful analysis of the work of the New York Catholic Home Bureau, which acts as a clearing house for a large number of the Catholic children's institutions in receipt of public money, will go far to prove that, all things considered, Catholics are not at all lax, but are doing their fair share of placing out.

To illustrate. Some few years ago, Dr. McKenna, at that time secretary of the Bureau, was invited to deliver an address on "Home Finding—A Means of Preventing the Public Dependence of Children," before one of the annual meetings of the New York State Charities Aid Association. In an effort to determine, approximately, the number of children in our New York Catholic institutions eligible for placement, Dr. McKenna requested me to make an examination of the lists received from the Children's Bureau of the Department of Public Charities. After the names of one hundred children, taken at random and representing ten different institutions, had been selected, diligent inquiry was set on foot to discover the numbers eligible and ineligible and the reasons therefor. You will be interested in learning the result of this rather unusual examination.

Thirteen children were found with mothers living and regularly visiting them; seven had fathers who came regularly to see them; one child had both parents living; four children had near relatives visiting who had signified their intention of shortly providing homes for them; the habits of ten children were such as to preclude the possibility of their placement, and in some of these cases also, one or more of the parents were alive and still in touch with their children; seven children had sore eyes and were undergoing treatment; four were sick in the infirmary at the time of the examiner's call; two were found to be decidedly weak-minded and in need of custodial care; two were marked tubercular; two were unmistakably defective physically; one had badly running ears needing daily treatment, while thirteen others were marked undesirable, though no particulars were given.

Summarizing the results of the examination, it was found that of the one hundred children inspected twenty-five had either parent or very near relatives living and regularly visiting them; forty-four were physically incapacitated for placement, at least temporarily, and therefore in need of institutional care, while thirty-one were marked free of near ties of relationship, found physically fit and eventually were selected for placement in foster homes.

In concluding this analysis, with Doctor McKenna, I may well say that, "while this is the result of only one investigation, it accords in the main with a general impression obtained by years of careful observation that one-third of the children in institutions can at once be selected for placement, one-third must be temporarily retained, and one-third, until well grown, should not be imposed upon a family or exposed to chances rendered more unfavorable by reason of their deficiencies."

From the analysis just outlined it is evident that because the children have parental ties or are physically defective, we are confronted by the fact that a greater number is not placed out. Some there are, of course, to be found in the community advocating the wholesale placing out of children, despite the fact that they may have worthy parents living. The Bureau I have the honor of representing, however, is a strong believer in the principle that any disposition of the dependent child which contemplates needlessly removing him from his parents and separating him entirely from them, without it having first been fully established that they are utterly worthless and beyond reclaim, is inhuman and should not be countenanced in any community.

Poverty does not constitute a crime; hence, because a father or mother, reduced to straitened circumstances, is compelled to seek the assistance of the public in securing shelter, food and education for their destitute offspring, such fact, legally or morally, cannot be construed into an abandonment of parental rights and a species of waiver of any right to consultation when the question arises as to whether or not their children shall be taken from them and handed over to the care and custody of foster parents. Unquestionably all must concede the reasonableness of this argument. Who is to say that in the cases of these poor worthy people, their poverty always shall continue? Suppose it does, and granting that the public must bear the expense of caring for their children, should it not be borne in mind that God and nature ordained that in their declining years, the parents should look to their children for support and comfort?

As an economical proposition, is it not far more profitable for the public to support the child for a few years and make of him the means to re-establish the family group, than to be compelled to send the parents in their old age to the county poorhouse? Of course, it is readily admitted, that the plan I have outlined admits of much abuse, but such abuses can be discovered and speedily checked. The question of where the children shall be supported and trained does not enter into the present discussion. Let me say, however, that whether they are sent to institutions, boarded out or placed out, the parents should be permitted to keep in close touch with their little ones and allowed to visit them at regular intervals.

Even when dealing with the cases of children with unworthy parents, much discretion should be used in their selection for placement, and right here do we reach a much-disputed ground. It must be admitted that where the parents are hopelessly unworthy the best interests of the children involved demand that they be separated from them. Where, however, there is any possibility of bringing about reformation and eventually re-establishing the family home, the children should not be given over to strangers. Where, for the time being, the parents show themselves to be shiftless and intemperate, every attempt should be made to bring them to a sense of their parental duties before action is taken to separate their children entirely from them. Unquestionably you are holding forth no inducement to these erring parents to reform when you thoughtlessly take their little ones from them, thus severing the ties which naturally should bind them together.

Those who have had experience in this matter of endeavoring to bring about the reformation of delinquent parents, will tell you that the child itself is one of the most potent and forcible arguments possible to exert. Only recently I had occasion to discuss this question with Mr. Thomas

D. Walsh, superintendent of the New York Society for the Prevention of Cruelty to Children. In dealing with delinquent parents, Mr. Walsh stated that the fact that they received notice that only when they could bring sufficient evidence to prove that they had become temperate, would their children be restored to them, was the most important factor in bringing about reformation and inducing the parents to set about re-establishing the family home. Coming from the executive officer of a society which annually deals with a larger number of delinquent parents than any other agency in the country, this testimony undoubtedly is worthy of attention. Again, when you needlessly separate children from their parents, are you not actually doing much to nullify the very purpose for which placing-out work was established—the building up of the family home? This again brings us back to the original argument—the ideal place for the child is the normal natural family home.

One other important consideration in this question of placing children having either parent living. Where families agree to take little boys and girls under the age of eight years into their homes, it is usually with the expressed understanding that, if the child proves satisfactory, they will be allowed to legally adopt it. Now, the laws governing legal adoptions in nearly every section of the country stipulate that, where adoption is contemplated and it is established that either parent is alive, no adoption can be consummated unless such parent gives the necessary consent. Is it reasonable to suppose that parents, no matter how unworthy, will give their consent to have their children adopted and estranged by that very fact forever from them? My experience proves that such consents are not easily obtained, for the parents with the least particle of affection in their make-up will cling to the child in the hope that some time it will be restored to them. Therefore, when an agency receives an application from the prospective foster parent, and such application indicates that the child is wanted for adoption, is there any semblance of real good faith if the agency sends a child to the home, realizing that the child's ties of relationship are such that it never may be legally adopted? Such placing-out work is to be condemned, for it inflicts unnecessary hardship upon the charitably inclined.

If good placing-out work is to be accomplished, the physical make-up of the child must enter largely into the question of proper selections. It should be borne in mind that a placing-out agency which would undertake to place children indiscriminately, paying no attention to the presence of serious physical defects, will speedily get into trouble. Effective placing-out only is obtained by sending out into the foster homes such children who give promise of overcoming the handicaps of childhood and developing into the right type of citizenship. It will never do to force upon the foster parent charitable enough to open up his home for the reception of a little one, a child whose physical defects are of such a character as to demand constant attention. Sooner or later children of such a type are bound to become an infliction rather than a blessing in the family circle.

Placing-out agencies, in the past, too often have been charged with having been too critical in their selections, taking only the best and leaving the less promising children in the institution. Comment has frequently been made on the lack of charity displayed by the prospective foster parents in specifically stating in the application that they will agree to accept only a perfectly healthy child. Instances, it is true, may be cited where some physically defective children have been accepted into certain foster homes, and, under the kind and patient ministrations of some good motherly soul, the defects have been overcome and the children restored to normality. Would that it were possible to find more such good ministering angels, for then would the possibilities of our placing-out work be greatly enhanced. Where a placing-out agency, however, measures its annual placements by the hundreds, such exceptional cases scarcely can be made a criterion.

The proper selection of children for the foster home requires that careful study should be made of the physical, mental and temperamental make-up of the child before you elect to send him out into the foster home. Physically defective children, standing in need of recurrent medical treatment, plainly are ineligible for placement; mentally defective boys and girls, whose backwardness is of such a pronounced character as to demand the attention of specialists in their education, are, without doubt, improper subjects for the family home; children temperamentally defective most certainly need the influence of discipline which will bring about some sort of reformation before they may be safely placed in the foster home.

Perhaps you may think that in all this we are solicitous solely for the interests of the foster parent. Not at all; the child's interests are paramount. Place a child, deficient in any of the ways I have mentioned, and you run mighty big chances of subjecting it to indifference, neglect and perhaps abuse. The ordinary run of foster parents, I have found, are human like ourselves, and very much dislike having a burden imposed upon them. The preventive element, so much in use to-day in the study of human ills, must enter largely into this question of the proper selection of children for placement in the foster home. In placing-out work we must look to the permanency of good results if we hope to accomplish anything worth while for the dependent child.

It having been determined definitely by careful examination just what proportion of the dependent children in our institutions are free of parental ties and physically fit for placement, the next factor, which should enter prominently into any systematic and judicious method of selecting children for placement, should be the consideration of the characteristics peculiar to the individual child on the one hand, and, on the other, a careful survey of the various elements entering into the make-up of the foster family home into which it is proposed to place the child. If successful placing-out is contemplated—and by that I mean the making easy the solution of the problem of the child's future—these last points are of an importance equal to those already described. The child eligible for placement must be studied from his own viewpoint, and the foster home into which he is to be sent must be subjected to an analysis critical enough to determine with some sort of accuracy its likelihood of turning out to be the right place for the particular child in question. Haphazard placements, wherein no effort is made to select the right type of child and to place him in an environment likely to meet his individual needs, can only result in bringing about unhappiness for the foster parents and adding to the handicaps of the dependent child.

Hence, when the child is handed over to the placing-out agency, those responsible for the conduct of the work must appreciate fully the true significance of the fact that they have undertaken to help shape the future destinies and careers of a class of beings fashioned after God's own image and likeness. As a consequence, therefore, it must necessarily become the bounden duty of such to use every diligence and care in an effort to place the children coming under the agency's oversight, in surroundings where they will have every reasonable opportunity to develop along normal lines, and where they will receive such proper substitute parental care as will continue to attend them until they have demonstrated their ability to look after their own interests.

All this, however, cannot be done unless some proper estimate of the child and his characteristics is to be had. After all, the perfection in any system of selection of children for placement consists in fitting the child and the home properly together. Right selection of children is the keystone in the placing-out arch; loosely fitted, the entire fabric quickly falls to the ground. Here, then, is magnificent opportunity afforded for the establishment of an intensive co-operation between the authorities of our Catholic children's institutions and the directing officials of our placing-out agencies.

Excepting such institutions as conduct their own placing-out operations, the children, prior to their actual placement in the family home, rarely come under the direct oversight of the placing-out agency. As a consequence, the agency labors under a severe handicap, for it is obvious that, under such conditions, it is well nigh impossible to obtain that thorough knowledge of the children, their temperamental characteristics and latent possibilities which can come only by daily and intimate association with them. No two children are alike; one child will fit admirably into one home, yet, if placed in another, almost certainly will prove a failure. Hence the absolute necessity of knowing the child before attempting his placement.

Lacking such information, so essential for the proper conduct of the work, it necessarily follows that those of us engaged in the placing-out field must look to the authorities of our children's institutions to furnish the details.

In this connection it is a pleasure to here record our recognition of the co-operation extended the Catholic Home Bureau by the good Sisters in charge of the institutions with which we come into contact. Realizing the responsibilities of the work, they have come generously to our aid, assisting the examining agents in their selections and advising them of the existence of defects not apparent to the ordinary observer. Through the medium of such co-operation, our labors have been very materially lightened and permanency added to the placements.

As conditions appear at the present time, every aspect of the placing-out problem (and, for that matter, we might well add the entire problem of child care) demands that there shall exist an intimate spirit of co-operation between the authorities of our children's institutions and the workers in the placing-out field. United, much good can be accomplished for the dependent child; divided and working along separate lines, there can be no proper selection, and without proper selection there can be no successful placing-out.

DEPENDENT CHILDREN.

REV. FRANCIS X. WASTL.

My experience has been limited chiefly to poorhouses, hence it will be more profitable to confine myself to "The Dependent Child in Almshouses." Even so we can only cross the edge of the subject; may not enter the deep water, for lack of time.

For seven years I was chaplain at a country poorhouse, and for three years I have been in charge of the Catholic work at the Philadelphia Hospital for the Sick, Indigent and Insane—Blockley.

Blockley presents for study, the whole problem of misery and charity in miniature. In his epoch-making work "The State of Prisons and Child Saving Institutions," Dr. Wines fittingly joins the treatment of adult criminals and neglected children. This fundamental connection makes it impossible for anyone in any kind of social work to escape the lesson of the importance of providing for neglected children, especially in an almshouse, and, therefore, while only an amateur, my experience may point the way to some good.

I said that I was an amateur; the fact that I am here proves it. No one else would touch the subject. "Where angels fear to tread, etc." The subject is loaded and liable to explode any moment. Those who know it best are most unwilling to talk. One cannot tell the whole truth without giving offense.

Of course, there ought to be no problem. The law forbids us to harbor children between the years of two and sixteen in almshouses. Before and after those years other agencies are supposed to be alert. Children in almshouses of the past are a memory of horror, but alas! some of the conditions still linger here and there, especially in remote country poorhouses, but not by any means there alone.

We send money for the rescue of heathen children, while oft-times the children of our civilization are in deeper plight.

The following questions were submitted to the Children's Agent of the Department of Health and Charities, having charge of all children in Blockley:

How many children in the last ten years were placed out from Blockley by the Department?

How many Catholic children were placed in last ten years?

How many Catholic children were placed in Catholic institutions in ten years?

How many Catholic children were placed in Catholic private families in ten years?

"It would involve too much labor to prepare exact answers to these questions," he declared, "as it required searching the records in various offices," but he promised the rough figures. Let me assure you that he spoke the truth—they are rough.

The average number of children going to Blockley in a year is indicated as 1,500. Of these about 100 remained under the agent's direction to be provided for or placed. Of the religion of the children, he knew nothing, as no record was kept. There is a problem. This agent has been in office for ten years. In his time, therefore, if his figures are correct, 15,000 children have come to Blockley of whom 1,000 were disposed of by him. There is a problem—1,000 children disposed of without any regard for their religion!

He paid no attention to the religion of the children, but the records of our Catholic institutions show that only nine children out of this thousand were placed with them by the Department in these ten years, and of these, four covered a period of less than three months.

The proportion of Catholics in all the departments of the hospital averages one-third to one-half while we are one-third of the population of the city. There is the problem in another ugly phase. We are strong rather than weak in the number of children and we received nine out of a thousand!

In giving this information, the agent added that he placed most of the children through the Children's Aid Society, and that it might be able to give information as to the religion of the children. But if he did not know the religion how could he inform the Children's Aid Society? Were they all listed as Protestants, which is the rule when they are not reported as Catholics? Does this explain why children of Slavish, Italian and Irish names appear labeled as Protestants?

However, the same questions were submitted to the Children's Aid Society and the following answer received: The Children's Aid Society acknowledged receiving through this agent of the administration during these ten years only 357 children instead of 1,000.

The second and third questions "How many children were placed in Catholic institutions?" and "How many in Catholic families during this ten years?" were answered indirectly with the following statement:

"While the exact statistics as to the number of Catholic children and the number of Protestant children received from the various sources are not available, it may be stated that approximately from one-fourth to one-fifth of the children cared for by the society are of Catholic parentage. The society has adopted the uniform rule in placing out children with private families, to select Catholic homes for those whose parents are of that faith."

This does not answer the question as to the number of children placed by the city from the poorhouse and reported as Catholics. Before the statistics were looked up, however, the lady in charge volunteered the remark that they had very few Catholic children from the city's agent, so that practically we have no reliable information as to the number of Catholic children placed out through the Children's Aid Society for the Department.

Whence come these 1,500 children yearly? They are children born in the hospital, deserted children, foundlings, immigrants with ship diseases, children with skin diseases or contagious diseases, consumptives, eye cases, nervous cases, venereal victims, feeble minded in varying degrees, orphans whose parents die here, various cases of sickness which improve but are not claimed by parents. Another distinct class is made up of foundlings, children who are born in the institution, whose mothers are compelled to take them out to secure their own liberty, and who then deliberately abandon their offspring. Left on lots and doorsteps to the impairment of their vitality and with danger of death, they come back to the institution and are often not identified. Thus they pass into the great army of non-Catholics. Only in the last few days, three cases of such abandonment came to my notice casually.

These 1,500 present the problems of the whole field of misery and charity, as it concerns the most miserable and poverty-stricken among the submerged 10,000. The children's problem leads us back to greater problems in the home, from which they came. Here we stand in presence of the failures of our system, of our failure in duty toward the Catholic children. Here we find clues to the losses due to the placing of Catholic children in other institutions. Sometimes children who never would come to be known as Catholics are sent here shortly after their entrance into these institutions, for the treatment of some physical ill, and we find out that they are Catholics because the memory of childhood's home training lingers with them.

We have an example of that in the J. case. A little girl came to the hospital. She told us she was a Catholic. I found her under instructions and questioned her. She described the Church and the service. This confirmed me and I let her make her First Communion. I try to be careful not to proselytize. In living up to that rule, indeed, I at times offend the children, whom I love and would not willingly hurt. She was taken back to the Children's Society. Later, one of my social workers was informed that this case furnished proof of the proselytism practiced by us in the institution. It so happened that the child came from the middle Coal Field Poor District where I had been rector and chaplain of the poor house for seven years. Providentially, I discovered this, and, of course, my residence and familiarity with the place, conditions and people, made the rest easy. Now I have the child's Catholic baptismal certificate, and that child is being raised a Protestant in a Protestant family where she was placed by the Children's Society. I suppose the Poor Board there did not know the child's religion, just as our city child's agent did not know the religion of the children that passed under his jurisdiction in the last ten years.

We are concerned with the religious aspect of this question. But there are other aspects of the evil of this neglect by us and by others. These aspects are educational, economic, industrial and moral. Even adult patients complain of the character of the people they are compelled to associate with, and of the demoralizing effect of such association. In an immense institution like this, not through the fault of the institutional administration or officials, but rather, of the system tolerated by the city and its citizens (which includes us), this contamination is going on all the time. Children of immature years—infants almost in years—come in contact with hardened criminals of both sexes, with venereal cases, with men of no religion or morals. They meet cursing and gambling, immoral stories, just such conversation as furnishes satisfaction to the lowest orders of life in a big city, because all classes come to Blockley. Nurses and doctors are overburdened with work; lack of discipline results sometimes in keeping them in, longer than is reasonable, and this atmosphere enervates the conscience and moral fibre even of those who, one would think, would try to better conditions. It is the miasma of the place. All these call out for help—the Macedonian cry.

Some children are doomed to live their lives here, but often those who remain permanently can be benefited. The Sacraments, Sunday school and the choir have worked wonders among the children; the library, picnics, vacation at the seashore for those that are in need of it; reading circles, sewing classes, regular visitors and workers, little remembrances from them, extra favors, fruits and candy, toys, etc., all these things have been started on a modest scale, and there is promise of great benefit for the future. The stable organization of these agencies will benefit not only the permanent patients (children), but will benefit the temporary patients as well. We find from experience with children who come from neglected Catholic homes, that by teaching them their prayers, habituating them to Sunday school, etc., this improvement takes place.

A custom was introduced into the children's skin ward, some years ago, of having prayers before and after meals and at night, said in common. It is a prayer in which all can join and in which all do join. It is practically self-perpetuating and traditional. The children are here for three, six months, sometimes longer. They bring this habit into their homes. Who knows what good is done there by it. Think of the good to be done by following these 1,500 children back into their homes. The St. Vincent de Paul Society is trying to make a beginning. We have engaged one paid worker. Others are thinking of giving aid. This benefit that comes to the permanent and temporary children is not only religious, but educational as well. We have many cases of feeble-minded, backward children brightened under the stimulus of these various agencies. In addition to that, some of our permanent charges whose natural home seems to be in the almshouse, by humane, not to say Christian, sympathy, can be made fit for other places of higher level. Brands may be snatched from the burning.

These thoughts are prompted by my experience in Blockley. My experience at the other place bears them out, and also new investigations in other poorhouses only partially commenced, and which were made possible through cases sent here for medical treatment by the organizations that have them in charge now.

I have data on other institutions, but I am awaiting developments. Some of them, I have endeavored to run out in preparation for this paper, but the work was forced and the result is unsatisfactory.

I might give one case to illustrate the work in these other places: Mary W. was born in the almshouse where I was formerly chaplain, before I took charge. She had been placed out with a family. The mother had very little to say; as a consequence the child was raised a Protestant. When I came to Blockley the information was given to me that she was living here in Philadelphia. I spoke to the child, for she was such, but I had no jurisdiction because she claimed to be a Protestant, having been raised such. A few months afterwards she was at the hospital here in the maternity ward. She is a Catholic now, and we may be able to do something for her. This shows that the losses are going on in the other place as well as at Blockley, and how work and workers of different institutions cross each other. St. Vincent de Paul Conference, Children of Mary, individuals, Sunday-school teachers and others give us much assistance.

There are, thank God, other agencies at work for the moral improvement of these conditions—Dr. Abbey, Mrs. Buffington and other chaplains of the institution.

SOME CAUSES.

The official indifference of the city is one cause. The example is not lost on minor functionaries who permit their personal and individual opinions to color their official acts, withholding information and roughening the ways of charity with difficulties of prejudice. It is the old Adam.

Another great cause is lack of interest and vigilance on our part—"asleep at the switch." Too often everything is left to the priest. Sometimes, too, there is timidity. We are afraid to arouse "sleeping dogs." Sometimes the difficulty of securing admission of children into institutions—or the apprehended difficulty, whether real or imagined—paralyzes the effort, of a concerted movement at least, to provide for these children as the cases deserve. Red tape sometimes binds charity hand and foot like the cerements that wrap the mummy. It is charity with a hobble skirt, mincing along in the fashion of the day instead of hastening on the errands of mercy with the free stride and the eager step spoken of by the psalmist, "How precious are the feet of those who bear the message to the poor"—the message of hope and joy.

Sometimes we are misled by the methods and principles of humanitarian and other workers in the same field with us, who deceive us unconsciously into false attitudes. Our point of view is essentially different from that of the humanitarian. Their good is the body and the present, ours the soul and the future. Do not understand me to deride social workers. Our Lord Himself was the world's greatest social worker. He went about doing good. Most of His miracles were performed not to prove His Divinity, but out of sympathy with the forms of misery crowding about Him. Hence the frequent injunction, "Tell no man." The beginning of His miracles before the appointed time was simply to relieve the embarrassment of a poor couple. The resurrection, and a few others, may be called evidential miracles, performed to prove His divine mission.* The others were rather providential miracles performed out of sympathy. But He used this social work only as a stepping stone to something nobler. It was not an end and object in itself. It enabled Him to lead them higher.

An example of this false attitude is found in the ignoring of the rights of the child in order to punish the mother, but the child suffers. We are misled by the rules of modern philanthropy or social science, whose views change like the fashions of the day. One decade it enthrones one maxim or principle of procedure; in another decade, another is exalted. It is good to keep the child and mother together ordinarily, but cases which come under the purview of our institution and of other charities are usually not ordinary cases. To compel a mother of this type to keep the child involves gross injustice to the child.

After the example of our Lord, "Suffer little children to come unto Me," the Church began child saving. She taught the pagan world the rights of children by insisting on infant baptism and pointing to the immortal soul. She provided for the care of the infant by the institution of Godparents or Gossips, who took on themselves the religious and material care of the child in case of the death or neglect of the parents. It is the characteristic that runs all through her history. The picture of St. Francis Xavier gathering the little children to him, and of St. Vincent de Paul going about at night picking up the foundlings relieves the shadows of a decadent age. The beginning of Christian churches in heathen lands was the saving of children. It is our hope in dealing with Italian children in this country to save the children. Yet, have you not heard it said when there was question of providing for abandoned children, "Thank God, they are not baptized, or baptized Catholic"? The child's rights are equal to the mother's; hence the stand of the Church against abortion, craniotomy and the vices that are sapping the vitality of our American stock, decimating our American families.

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*I borrow this happy distinction from Professor Aiken, of the Catholic University.

Our parochial school system is a magnificent profession of our faith in the child's rights. Yet to punish the mother we often let our charity degenerate into a menace to the child. That mistaken attitude is responsible for a good many of our losses. Thank God, there are still institutions with the open cradle in the vestibule!

What is needed is not more theorizing, more finely spun studies and deliberations, but more active relief of acute conditions; not more barriers of precaution. Instead of dissecting claims to the vanishing point, let us bend our energies to widen the circle of charity. Give us plenty of common sense, but not more restrictions.

The Good Samaritan did not debate or study. The priest and levite may have done so, and may have found it advisable to teach the abandoned man a lesson. Possibly he deserved it, but then the opportunity or impulse of charity was worth more in the sight of God, and we are commanded to "Go and do likewise."

It has been said it takes $13.00 of administration to spend $1.00 in charity. This is an inversion or a perversion of the order. The field of charity is still occupied only in part. Our charity work is still for the most part emergency work, and the way to meet an emergency is to give relief where claimed. In the battlefield, in the hospital corps, there is no court to investigate the applicants for relief. The object sometimes seems to be not to meet the demands of misery, not to increase or enlarge these refuges, but to keep down the expense, cut down the attendance.

REMEDIES.

In addition to what has already been indicated, in passing, by way of remedy there might be suggested the desirability of reviving the Catholic conscience in the matter of Gossips or God-parents. There was no social problem of any account in the Middle Ages; no child-saving difficulties. The Church provided real prevention by her institution of Gossips. The wisdom and beneficence of her institutions in the ages of faith are well worth study. Her methods were a short-cut solution to many of our difficulties. Our so-called "social science" is only the rediscovery of the Ten Commandments, only bringing us back to the foot of Mt. Sinai. There is something inspiring in the name *Godparent!* Inspiring for the child by the thought this parent is given by God and not nature; and for the parent in the thought this child is mine by gift from God and not from nature. Until comparatively recent times everywhere, and even in our own day in many Catholic countries, Godparents have taken their duties seriously, and have felt their office to be not an honorary one, but one of deep responsibility. This is desirable, and the publication of some Catholic literature would do good.

But what is easily possible in every case is a visitation committee. Regular visits will bring members in touch with conditions, and that will beget interest and vigilance. One of our visitors in charge of the children this year was enabled in six months to provide for more than half a hundred children. Contrast that with nine in ten years! She is the best social worker I ever met. Common sense and a desire to relieve are her equipment. These visitors could reach all public institutions, and, with a little tact, most of the private ones.

The establishment of various helps, like Sunday-school, sewing classes, reading circles, as has already been indicated in speaking of the child population of 1500, would greatly strengthen us.

Visitors at country almshouses, if they visit regularly and subdivide the work in a way to specialize in certain departments, will probably be amazed at the amount and variety of work within reach, all of which appeals to them—irresistibly. In fact, the need is so great that it requires only to be seen. The pathos is so deep and the misery so real that it haunts us until relieved. Therefore, visitors at all institutions of this kind—a visiting committee to cover all the departments—is the strongest recommendation I would make, because each place has its own peculiarities, its own difficulties and demands, its own remedies, and this would apply to public, semi-public and many private institutions, and thus cover the whole field.

There is no large science required in charity. It is the heart that is needed, and the will, and the knowledge of conditions.

THE EDUCATION OF THE DEPENDENT CHILD.

BROTHER HENRY.

It is to me a source of much pleasure to attend this Conference of Catholic Charities and Correction, and to contribute to its success, even in a very limited, humble way. The necessity of this organization, its object, the splendid work it is accomplishing, appeal forcibly to every lover of his kind; while the noble Catholic women and Catholic men who constitute its personnel, take rank among the benefactors of our race. Never before in the history of our country, or, I might say, of the world at large, did the necessity exist as it exists to-day, to extend a helping hand to the needy and unfortunate, to safeguard the spiritual interests of the delinquent and wayward, to preserve in the Faith our Catholic youth who, for one reason or another, are without proper natural guardianship.

I have been asked to speak on a subject that is very dear to my heart—namely, the nature and scope of the education that should be given to the dependent Catholic child; that is, I take it, to the Institutional child, the child who is, or ought to be, a ward of one of our Catholic institutions.

Now, in the first place, every such Catholic child in the land should be in a distinctively Catholic school or institution, should live the twenty-four hours of every day in a Catholic atmosphere. And he must be in such a place if we wish, as we all most heartily do, to preserve for him his Catholic heritage, to keep alive and develop in him the light and spirit of our Christian faith, to start him firmly, intelligently and courageously along the rough and narrow road that leads to his eternal home. It is for no purpose other than this that their Eminences, our American Cardinals, the Archbishops, Bishops and Priests of our country, the Catholic men and women of America, leaders and inspirers of all that is grandest in the domain of Catholic charities, are making such gigantic sacrifices, such heroic struggles, in the face of almost insurmountable obstacles, to erect, equip and maintain the hundreds of magnificent institutions that adorn our landscape far and wide in every State of the Union.

Large Institutions.—Some of these institutions are large and populous, housing hundreds of our boys and girls. These large institutions of ours have of late years come in for an undue share of severe criticism. They are denounced as positive evils. Critics have waxed eloquent over the superior advantages enjoyed in what they call the "Cottage System." This system is good. No one denies it. Better still is the "Family System," with half a dozen or fewer in each family. These are Utopian ideals, which we can never enjoy, owing to the enormous additional expense. It cannot be denied that our large institutions afford advantages that the Cottage System does not give us. The object we all have in view, under every system, is the physical, mental and moral betterment of each individual child; and my experience of many years in the New York Catholic Protectory, with its 2,500 children in all departments, goes to prove that development along these three lines can be as orderly, as safely, sanely and as effectually conducted as in a cottage of twenty-five or fifty. And in the matter of economy—a vital question with us—no comparison whatever can be instituted. With the children divided and sub-divided, separated into small groups, according to age, mental capacity and moral conditions, each group with its own prefect, each school with its own principal, each class with its own teacher, each dormitory with its own nightwatchman, each shop with its own superintendent, and each and all responsible to one general vigilant head, it seems to me that results can be attained as happy and as satisfactory as in the average home. The very important matter of supervision can be as safely and as adequately exercised and maintained in each group or division; intellectual progress can be more satisfactorily advanced and assured, owing to the element of competition which can be employed; law and order can be as properly enforced; faults against good manners, politeness, personal cleanliness, against honesty, truth and purity, can be as readily corrected. Supervision is essential in all cases, and everywhere. To be true, it must have its foundation in the zeal of the teacher, in his solicitude to preserve his pupils, weak and unsteady through habitual neglect, from all physical and moral danger. It is necessary to watch over them day and night, to preserve them against their own weakness and the pernicious influences to which they might be exposed. Experience proves, that whether in the family, under the Cottage System, or in large institutions, there can be no morality, piety, purity, discipline, constancy in good, where judicious, conscientious supervision is not maintained. Supervision must be upright, friendly, and must display no suspicious distrust. It must be such that, while guarding and restraining, yet leaves the child free. In large institutions, under conditions I have named, this necessary, all-important supervision can be maintained.

The Teacher.—In the education of the institutional child, as of all other children, the teacher of the child should be considered, as well as the child himself, and the branches of learning into whose mysteries he is to be initiated. To command success, the teacher must take as his model, in the classroom and out of it, the Teacher of teachers, the Man-God, Jesus Christ our Lord. He should make a study of the life of Christ, of the Four Gospels, of the Sermon on the Mount, of the various parables by means of which the Divine Master wished to bring home to the minds of His hearers the salutary lessons of His heavenly philosophy. The more the teacher lives as Christ lived, the more he practices the Christian virtues, the more like to Christ he is in thought, word and act—like to Him who went about doing good—the greater will be his success in making good Christians of his pupils, and, as a necessary consequence, good fathers of families, good members of societies, worthy citizens of a country whose Constitution guarantees to us freedom of worship and whose flag protects us in the rights we enjoy. With Christ as model, the Christian teacher will be a model man, a moral man, a man of faith, a man of character, a perfect man. He will be honest with himself, honest with his scholars, heartily sympathetic, eminently humane, and thoroughly conscientious. He will love his work, be enthusiastic in its performance, will love his pupils and be the staunch friend of every one of them. He will study their virtues and defects, their dispositions, the strong and weak points of their character. He will always encourage, seldom find fault. If there is one thing in a teacher which an American boy dislikes, it is that of nagging. He hates it with a supreme hatred, and despises him who is guilty of it. He would much rather be subjected to the brutal ignominy of a blow. Child nature rebels against nagging. What it craves is love, sympathy, encouragement, a smile or word of approval for good done or for evil avoided. The teacher of the institutional child must be a magnetic man, capable of attracting children as atoms to a magnet. This is a quality possessed by few. It can be acquired. The teacher must not look for gratitude among his scholars. If he does, he will be sorely disappointed. The majority of grateful children die young. Finally, the teacher must have mastered a generous course of study in Religion, in English, in general literature, in general history, in mathematics, and the natural sciences; and by the daily preparation of his lessons and by general reading, must aim to improve his scholarship, and keep abreast of the times. Knowledge is power. Such a teacher, such a Christian master will be blest in results that will stand the tests of time and eternity.

The Child.—All those whose charitable work brings them in contact with the wayward and dependent children of our Faith know full well what the institutional child is. He has been baptized; hence is a child of God, a member of The one true Fold, and heir to the riches and glories of Paradise. Hence, too, in these three capacities, he merits all the respect and love we can possibly measure out to him. He has an immortal soul, redeemed by the precious Blood of Jesus Christ, and destined for heaven. He is unfortunate in as much as he has been deprived by death of his natural guardians or has been reared without proper guardianship. He is often found to be a sensitive boy, with whom a word of praise goes far. Hidden under rags when he comes to the institution, pale, emaciated, neglected, we not infrequently find a heart that is pure, honest and generous. Previous to his admission, his environments have been in some instances only negatively good; in very many, positively bad. He has had no Christian training, or but very little. In his home, in his companionship, on the streets, he has learned what he should never have known, and has contracted habits of lying, stealing, obscenity and of other vices so general today among just this class of boys. He knows very little of God his Creator, of Jesus Christ his Redeemer, of the Commandments, the Sacraments, the Precepts of the Church. In very many cases his is a woeful ignorance of all such matters. His mental equipment is very often on a par with his religious knowledge. The school, the class, has been his bête noir. He is not amenable to discipline. Such is the average boy received today in the New York Catholic Protectory; and I presume the experience of others is similar to mine.

You ask: Should a Brother or a Sister, a man or a woman, be the director, the teacher of such children? It is today considered almost a pedagogical principle, even among the educators who manage our Public School System, that boys when they reach the age, some say of ten, some of twelve, should have men in charge of their training and education. This is said without the remotest thought of reflecting on any one of our many noble Sisterhoods, or of any of the lady teachers who are giving such excellent service in our schools. As a fact, it is the Sisters themselves, acting in conformity with the spirit of the Church and of their respective Communities, who take the lead in teaching this doctrine. Our devoted Sisterhoods, God bless them! They are our glory and our pride, an honor to faith and Fatherland; to God and Country. These refined ladies, the very personification of all that is gentle and saintly, should not be burdened with the charge of grown-up boys. Their innate modesty and reserve, their angelic gentleness of mien and character, their sweet and amiable disposition, render it a task of herculean proportion to control unruly boys, to maintain order and discipline among them, without which progress along any line is entirely out of the question. It is as much out of place to put religious women in charge of boys as it is to put religious men, or any kind of men, in charge of girls. Both are open to serious objections. Paucity of men teachers, local conditions, and other circumstances, make it necessary to employ our Sisters in boys' institutions. But such employment should be only temporary. We all of us, our Sisters included, will welcome the day when our zealous Hierarchy, our devoted priesthood, our various managing boards, will be in a position to employ men in the training and education of boys, especially of the class of boys under discussion.

Physical Education.—The education of the institutional child, as of every other, should embrace three departments, the physical, the mental, the moral. The motto should be *Mens sana in corpore sano.* In his physical education, the child's health, his food, clothing, housing, play, bathing, demand attention. He must have plenty of plain, wholesome, well cooked food, served with all proper regard to those requirements as to cleanliness and appearance that prevail in the good home. The classrooms and dormitories should be large, commodious, and capable of being well ventilated.

Playgrounds should be numerous and large enough to enable the boys to engage in those games which the American boy revels in, and which make him the conqueror of the world in athletics. Play in the open is essential to the health and the natural development of every boy. In the New York Catholic Protectory, we have, as a general rule, but few cases of serious illness, and these we treat in our own well-appointed infirmary. This comparative freedom from sickness among our wards is considered by our physicians as due to good food, airy rooms, and plenty of play in the open. But in my opinion, the devoted and intelligent care of our professional friends, combined with their foresight, has had a large share in warding off illness. Gymnastics and military drills are also an important element in the physical education of our boys. The change which such exercises effect in a few months is as noticeable as it is beneficial; and in the brighter eye, the more graceful walk, the more erect carriage, the more prompt and cheerful obedience, the manlier bearing, brings in a handsome income for the time, labor, and expense involved.

Mental Education.—In the mental education of our children, the fundamental truths of our holy faith, the morning and evening prayers, a working knowledge of the Commandments and Sacraments, must hold the place of honor in the curriculum of every Catholic institution. Reading comes next to religion in importance. If the child does not know how to read, is ignorant of the import of ordinary English words, he cannot get at the thought on the printed page; he might as well have in his mind a page of Gaelic, Hebrew or Sanskrit, for all the good it might do him. To teach the child to *get* and *give* the thought in reading is the object to be persistently aimed at. Correct pronunciation, exact definitions, careful emphasis, inflections and everything else included in the mechanics of reading, must not be overlooked; and as the child progresses, fine reading, expressive and even eloquent reading, should be cultivated. The boy should be counseled to read with the dictionary at his elbow, and to consult it when in doubt as to correct pronunciation and the exact definition of any word. Then only will his reading be pleasurable and profitable. He will thus enlarge his vocabulary day by day and will soon become fond of the very interesting story of words; with this habit once formed, the boy will learn to appreciate good, pure, ennobling literature, and will never be satisfied with the trashy, hurtful productions of the day. His Catholic instruction and training will guide him in rejecting what tends to injure his faith and his morality, and in accepting what will strengthen, enlighten and preserve both. In this age of general, indiscriminate reading, and of the publication of such a vast quantity of reading matter, most of which is pernicious, it behooves the directors and superintendents of our Catholic institutions to direct the minds of their wards in the right channel, and to subject to careful scrutiny the printed matter that reaches the institution.

Spelling and composition are branches that must go hand in hand with reading. Both are poorly taught today. There is no excuse for the general complaint among merchants and presidents of colleges that our American boys are poor spellers. The elementary grades are at fault or rather the *system* under which the teachers of those grades are obliged to work. We learn to do a thing by doing it. We learn to spell, only by spelling. There are ways, in large schools like ours especially, of creating active interest in it. Let me mention one that works well at the Protectory: To stimulate interest in this study, we prepare lists of 100 words each, and after some days given for preparation, hold public oral competition among classes of like grade, as to the spelling of these words, their pronunciation and their correct use in sentences. Special credits are given when two or more words on the list are correctly used in the same sentence. The class to which the victors belong participate in the reward. Teachers and pupils, and even parents and friends, become intensely interested. The art of composition is not so easily taught. At the Protectory, we do not pay much attention to hard and fast rules. We rely upon practice. We ask our boys frequently, to write short compositions on familiar subjects. These are corrected, and then rewritten. Interest is awakened by having the best of them printed in our own bright little weekly paper, "The Protectory News." If we teach the children to cultivate the habit of noticing when reading, how the words are spelled, how sentences and paragraphs are constructed, where the modifying words and phrases are placed, make them tell what they are reading about, much of the trouble we meet with in teaching spelling and composition will soon disappear.

Other Subjects.—Mental and written arithmetic, penmanship, geography, U. S. History, and civics are about all the other subjects that should be included in an institutional curriculum. Higher studies are not for the average institutional child. In arithmetic, there must be constant persistent drilling in the four fundamental rules, with special stress in adding long columns of figures, to secure rapidity of action and correctness of totals. Years ago more attention was given to mental arithmetic than at present, with the result that our boys of those days did not need pencil and paper to solve ordinary and even difficult problems. Fifteen minutes should be given every day to this important exercise, and in every class from the lowest to the highest. A good memory is a valuable asset to any man. It is capable of greatest activity and development in youth. Penmanship is another branch that was perhaps better taught and with better results in the days when we were young. I may be accused of pessimism, but facts are facts. Why is it that so many employers of youthful help complain that very many of our grammar school graduates, and even the graduates of our high schools, write so poorly, so slowly, and so illegibly, are such bad spellers, and can not compose a presentable letter? I believe the cause lies mainly, not wholly, in the fact that these essentials of an elementary education have to be neglected because of the introduction into the various curricula of non-essentials. The system is at fault. And we may be sure that if our children leave the grammar schools without being proficient in reading, writing, spelling and arithmetic, they will go through life without knowing them, let their subsequent literary or scientific training be what it may.

U. S. History.—The history of our country must hold a very prominent place in a course of studies prescribed for American children. They are entitled to this. It is theirs by every right. This teaching should not be a dry-as-dust recital of historical events, of discoveries, settlements, wars, campaigns, and battles. The pupil's understanding must be appealed to, his interest stirred, his imagination aroused. I have seen history lessons given, in which the teacher, by his enthusiastic word pictures of men and events (if I may be permitted the phrase), so worked upon the imagination of the children that they heard the beat of the drum, the sound of the bugle, saw the soldiers line up in battle array, saw the flags flying and the banners waving, heard the general's commands, saw the men advance and fall back, heard the groans of dying and the shouts of victors. I have heard another teacher, in simple language, yet forceful, so describe the immortal charge of Colonel Pickett's brigade across the plain at Gettysburg, that every eye in the room was fixed upon him, every face rigidly set, every nerve on tension, every child drinking in through parted lips, the glorious story of those southern American heroes, of whose valor and prowess we of the North, are as proud as are the brave sons and fair daughters of our beautiful sunny Southland. The teacher I have in mind knew his subject well, was enthusiastic in his work, and, what is rare today, was a good story-teller. This is the way to make the story of our history interesting. In teaching American history to Catholic children, the important part played by Catholic discoverers, explorers, settlers, missionaries, statesmen, and patriots, should not be overlooked, but should receive ample, grateful, generous treatment. We of this 20th century should keep green the memories of our honored and saintly Catholic heroes and heroines, and transmit them unimpaired to those who are to come after us.

Civics.—Civics, the rights and duties of American citizenship, should be carefully taught and explained. Obedience to law, respect for authority, reverence for the American flag, the glorious emblem of our freedom, should be lessons of daily and hourly occurrence. Our children must be taught that the Stars and Stripes, the banner bespangled with the stars of nearly half a hundred sovereign States, is more beautiful, more lovable, more to be respected and honored than is that of any other country in the world. Our Catholic children must be taught that they have a right to be as much at home on the soil of free America, under our American Constitution, as are those whose forefathers landed on Plymouth Rock from the Mayflower, and who today, under the name of the "Guardians of Liberty," would deprive Catholics of the rights guaranteed them by the Constitution—rights and liberties for which Catholics, by the thousands, have freely given up their lives.

Drawing and Manual Training.—To the above list of subjects, I will add drawing and manual training. These two naturally help each other. Good courses in them should lie open to the institutional boy who is capable of making good along these lines. It is advantageous to carry them on simultaneously as much as possible. While the hand and the eye are being trained, the mental faculties are also materially developed. In the Catholic Protectory, every boy between eleven and eighteen years of age is learning a trade of some kind. With a knowledge of manual training and of the tools used, with a knowledge of a trade obtained in one of the shops, the child of the institution, when he starts out to make his own living, will be less handicapped than otherwise he would be, and will begin life on an equal footing with his fellows.

Moral and Religious.—In the matter of the moral and religious education of the Catholic institutional child, little need be said. It is in this that our institutions do and must excel. Their very existence, the sole reason of their being, is bound up in the question of religion and morality. The true Christian teacher will consider everything else as purely secondary to the teaching and explanation of the little catechism. The existence of God; His Providence; the Incarnation, Death and Resurrection of our Savior; the Apostles' Creed; the Commandments and Sacraments; the Seven Deadly Sins; the principles of our holy faith, all merit the most scrupulous care and attention. Those doctrines which unbelievers assail or deny in this age of scepticism must be taught, and the reasons for belief in them carefully explained. Among these are the Providence of God, the immortality of the soul, the particular and general judgments, a future state where the just are rewarded and the unjust punished, sin and its consequences, the doctrine of Grace, parental, State, and Church authority. The Catholic child must be imbued with the spirit of intense devotion to Holy Church, the pillar and ground of truth; and with loyal reverence, respect, and filial attachment to the person of our Holy Father the Pope, the Vicar of Christ and the visible head of God's Church on earth. Special stress must be laid on the virtues of honesty, truthfulness, obedience, temperance, and purity. These virtues may be encouraged by means and methods purely philanthropic, such as games, outings, excursions, picnics, and the like; but faith, our Christian faith, is the only power through which they can really thrive. For their permanency, the sanction must be higher, and nobler, and holier than the mere welfare of self or of humanity. With regard to the angelic virtue of purity, the Catholic teacher should be content with placing this virtue before his pupils in all the beauty and charm of its angelic loveliness, leaving sex hygiene and the rest to the prudence of the confessor and the privacy of the confessional. Allow the Catholic child to remain in what is called ignorance or innocence and inexperience. Ignorance of vice is the best preservative of virtue. The institutional child is not prepared for his life-long battle against vice and error unless he is thoroughly instructed in the fundamental truths of his religion, unless he is thoroughly imbued with a true Christian spirit, with a spirit of intense loyalty to his faith and to those who guard it, combined with loyalty to country and to flag. Actuated by the principles of religion and patriotism, the child of the institution will command the friendship of his equals, the confidence of his superiors, and the blessing of Almighty God, Who will reward him by a life of peace and success on earth, and by eternal happiness in heaven.

I extend to any of you, to all of you, ladies and gentlemen, when passing through New York, to come out into the Bronx and visit us. I shall show you our boys in class and in shop, in the refectories and dormitories, at prayer and at Holy Mass, at their games in the yards and out on the ballfields; and when you have seen them, I doubt not your verdict will be that a cleaner, healthier, more contented, more cheerful lot of lads it is hard to find anywhere than are the boys of the New York Catholic Protectory. They will greet you with smiles of welcome, and will answer your questions with intelligence and politeness. We strive to make them all feel that they are with us, not for punishment, but for education, for an education that will fit them to take their place as respected and respectable members of society, and as good, practical Roman Catholic men.

DISCUSSION.

MISS EMILY LOGUE: I do not share in the spirit which indiscriminately condemns institutions. Whatever we do, and let us do as much as we can in placing children in homes, we may not forget the real province of the institution. Have we not seen children brought up in the best way known to human understanding, who have turned aside from the beaten track and brought down shame and sorrow upon those who reared them? What need, then, for surprise if that same fate overtakes an institution child? And who would compare the neat trained children who go out from many of our institutions to take their places in the busy world, with the helpless little ones whose days are spent in narrow crowded streets, whose eyes are scarcely conscious of the sky above them and who live and grow like animals, untroubled by restraint?

The methods of repression supposed to prevail in institutions are largely imaginative. Of course, there is frequently a uniformity or lack of individuality in the institution child, because children are dealt with in large numbers. Do not some educators claim that this very factor has made our public schools the most momentous failure in our American life? Possibly, the type of teacher in our institutions is not as high as that found in our schools. There is no doubt that the institutional teacher ought to have the most careful technical preparation for work, particularly in scientific methods of caring for backward and abnormal children. Possibly, too, the habit of changing frequently the teachers in institutions has something to do with conditions. If the child in the family home is under the same discipline year after year, why is a similar sameness of discipline a disadvantage in an institution?

Could not our Catholic young women of leisure be of particular assistance in our institutional work? Our sisterhoods are overworked. I believe that we have among our Catholic women of leisure and culture splendid resources that need but be called in to carry the touch of individuality among the children, to discover particular talents and help develop them. There are many odd ways in which we may cultivate the sense of individuality and self-reliance in the child. In our institutions, suggestion and authority play prominent parts. There is no elective study, play is uniform, almost every action of the day is mechanically performed at the sound of the bell. In the family home, the child is often left to its own devices and thereby self-reliance is promoted. I believe that we ought so to go to the assistance of our institutions as to enable them to individualize play and playthings among the children. We ought, at any rate, to aim at every cost, to take advantage of what is strong and good and helpful in our institutions and enable them to be more perfect by bringing in from outside such assistance as the institutions may need and may welcome in bringing children to happy and promising maturity.

A clever Catholic literary woman said recently to me, "Why is it that so many children raised in institutions are sneaky? I have found them so and others have spoken to me about it." May it not be owing to the fact that oftentimes the child cannot give vent to the natural, harmless animal spirits that authority has not yet subdued without punishment, and in the circumstances the child is not conscious of wrong-doing? Many little things that would pass unnoticed in a family home are checked in institutions lest discipline suffer. The effect on the institution child is regrettable. We need an awakening, too, among our Catholic families in order that in increasing numbers they open their homes to these little unfortunate ones in serving whom they merit the benediction of God.

MISS HELEN GRACE SMITH: I am glad to have an opportunity to supplement in as far as I may, the general account of Blockley which Father Wastl has given you, by calling your attention to the work done by the

Children of Mary of the Sacred Heart Convent, at the Almshouse at Blockley. I, of course, pass over the personal work of Father Wastl and the magnificent work of the St. Vincent de Paul Society.

Our organization has been interested in Blockley for thirty-seven years. In 1875 the conditions there were far worse than they are to-day. Progress is seen everywhere, particularly in the surgical wards. We have a completely equipped chapel. Our members distribute fruit once a week in the tubercular wards to all patients, regardless of nationality or creed or color. While we are scrupulous in respecting the religion of the patients, not a few are converted to the Catholic faith on their deathbed. The chief factor in conversions appears to be this. The reception of the Sacraments, particularly in cases where one has been neglectful for many years, is followed by such a sense of peace and happiness in the sufferer that other patients without any religion are led to inquire, and to seek the comfort and assurance which the ministrations of the priest bring to the dying Catholic. We had one case where a Quaker was most zealous in assisting the priest in working among the patients aiming at their conversion. He last of all became a Catholic and died in the faith.

We have for twenty-eight years paid much attention to the care of the children committed to the Almshouse. We take care that the festivals of Christmas and Easter be celebrated with all becoming joyousness and dignity. Nothing is neglected which may contribute to the physical comfort and pleasure of the patients with whom we are in contact. One of our members has gone regularly every week for nearly forty years to read to the blind women. In fact, we have had numerous instances of equally generous sacrifice on the part of our members who have done wonders for the human comfort of these unfortunates. As far as possible, we aim to keep in touch with the patients after they leave the hospital. In fact, we have sometimes been able to reach patients and impress them after they had definitely refused to return to the faith of their childhood.

The city authorities have often failed to accomplish by their best efforts the results brought about by the gentle persuasion of our Children of Mary to whom priests and nurses have turned often in obstinate cases.

THE CHAIRMAN: Unfortunately, our time has almost expired.

(Cries of Mr. Mulry, Mr. Mulry!)

The chair will ask Mr. Mulry to answer this spontaneous invitation, and Monsignor Shahan will be then requested to conclude the meeting.

MR. THOMAS M. MULRY: I must confess that I feel a great deal like a certain strenuous candidate for the presidency, who talked of throwing his hat into the ring. During the number of years I have been connected with the National Conference of Charities, and others, I have been often obliged to throw my hat into the ring; but in this instance, my friends, you need no discussion on my part, because I agree with you most thoroughly. Therefore, I feel like throwing my hat in the air and shouting "hurrah!" (Applause.)

I can hardly realize how consoling it is for those of us who, for more than a quarter of a century, have been fighting the battles of the various organizations, to see the spirit which is actuating this present movement.

In my early days, I had good reason to understand and appreciate the necessity for Catholic institutions. My father took the notion, while I was still young, that the farm was the best place to raise his family; therefore, we went West. My education was gained in a log schoolhouse, and my brother and I were the only Catholics attending that school. Yet, strange to say, in going over the roll of names, you could have found as many Catholic names as are on the rolls of our Catholic schools to-day. The reason for such a condition of affairs was the fact that our schoolmates were boys who had been taken from the streets of New York by the Children's Aid Society and placed out with non-Catholic farmers, who were not only non-Catholic but strongly anti-Catholic. These facts made one appreciate the necessity of awakening the Catholics of New York to the care of their own children.

I remember well when the Mission of the Immaculate Virgin and the New York Catholic Protectory first took up this important work of looking after the Catholic boys of New York. Previous to the establishment of these institutions, Randall's Island was the only place to which destitute children were sent. At regular periods then, they were distributed in large shipments through the West and the South. I will always remember the day when a member of the St. Vincent de Paul Society took a couple of wagon loads of these children down to Father Drumgoole, in Warren Street, where the Newsboys' Home was established, and placed them at once in the hands of that lover of children. This Vincentian said to Father Drumgoole, "You must take these children." That was the beginning of the great work which that institution has been carrying on ever since. Thus the beginning was made in the work of providing proper care for the children of the streets whose parents were either dissipated or too poor to look after them.

While wonderful improvements have been effected in this work of looking after our children, still there exists the same danger of having them go astray; therefore, we must be ever on the alert to do everything to save our children to the Church.

Instead of spending our time denouncing proselytism, we should all take up the work of seeing to it that progress is made in all directions and that the institutions are able to live up to the standard which they should meet.

The three papers read to-day give a general diea of what is being done, and like the strenuous individual I spoke of a while ago, I am glad to say that we are all progressives in the right direction. Let us not lose sight of the fact that all the good work we have been doing must be kept up and must be increased.

MONSIGNOR SHAHAN: I am sure it is with the very greatest pleasure

I have listened to the proceedings this morning. We are all, indeed, much beholden to our vice-chairman for her efficient presiding this morning. Everything has gone on admirably under her guidance, and I trust that when we meet again she will have an equally important set of papers to take charge of.

As I listened to the papers and to the discussion this morning, it struck me that we had touched on a very important question—that of leakage in the Catholic Church. These three great facilities of leakage—the hostility of public institutions in the past, the non-Catholic character of a multitude of the homes in which the little children were placed, and then the anti-Catholic or un-Catholic character of the general education they received—are very largely responsible for a large percentage of those who have been lost to the faith in the past. I could not but think there are many in their graves to-day, their souls with the Lord, I hope, who would have rejoiced if this Conference of Catholic Charities had come in their time. If they could have met together as we are now meeting, with delegates from the Atlantic to the Pacific, representing all the phases and forms of institutions of Catholic charities, they could have heard these grave questions discussed in a practical, concrete, immediately serviceable way in which they are being here discussed.

I feel certain that all who have listened to these papers have derived from them the same benefit that I feel I have personally derived from them. This is only a specimen of what is going on in all parts of this large country. I think it has been, from this morning's work, a great and real and shining success.

THE CHAIRMAN: If there is nothing further, the section meeting on Dependent Children will now stand adjourned, and we will at once go upstairs where the general conference meeting is about to be held for the closing business in Assembly Hall.

Adjourned.

FIRST MEETING OF THE COMMITTEE ON DELINQUENT CHILDREN.

MONDAY, SEPTEMBER 23, 9:30 A. M.

Mr. Edwin Mulready, Executive Officer of the Massachusetts Probation Commission, presiding.

THE CHAIRMAN: The fate of the next generation will depend in no small measure upon our treatment of the children of today, hence the importance of the subject assigned to this Section.

The address of the Chairman must be simply a review of the trend of the times as affecting juvenile delinquency and as seen from his view-point. Any opinions advanced must be considered as those of the presiding officer and not in any way expressive of the sentiments of the Committee.

The change in the attitude of the community on the question of juvenile delinquency is shown in no better way than by the rapid growth of the juvenile court idea. While in many places no distinctively juvenile court exists, the principles of such an institution are recognized by the establishment of a juvenile session in the ordinary courts.

It is fair to assume that wherever juvenile probation prevails the juvenile court idea as herein described may be found. In 1900 only six States had a system of probation for juveniles, while ten years later we find forty States with a law providing for this treatment of the delinquent.

We shall accomplish better results if at the beginning of this discussion we make a careful diagnosis of our subject and glance at the manner in which the public is meeting this problem.

Delinquency as applied to children is a term used altogether too flippantly at the present time. It is not an easy task to classify humanity, either juvenile or adult, and the so-called delinquent child is not usually separated from other children by any well-defined lines. Ours is not the task of separating the perfect from the imperfect, but rather from a mass of more or less imperfect human beings to select those who, for various reasons, require special treatment from the community.

We shall not concern ourselves in this discussion with the consideration of the defective delinquent, as that form of delinquency forms a distinct problem in itself.

In most States an attempt is made to give a legal definition of the terms "delinquent child" and "wayward child." For example, in New York, "A child (between certain ages) who shall commit any act or omission which, if committed by an adult, would be a crime not punishable by death or life imprisonment, shall not be deemed guilty of any crime, but of juvenile delinquency only." In Massachusetts it is provided: "The term 'delinquent child' shall be construed to mean any boy or girl * * * who violates any city ordinance or town by-law or commits an offense not punishable by death or by imprisonment for life," while a "wayward child" is defined to be "a boy or girl between seven and seventeen years of age, who habitually associates with vicious or immoral persons, or who is growing up in circumstances exposing him or her to lead an immoral, vicious or criminal life." Even these definitions seem to convey a somewhat revolutionary idea, and by some are thought to teach the young indirectly, though none the less effectively, a very vicious lesson.

When a child arrives at the age of reason he should be taught that he is responsible for his own acts, and it should be emphasized in his mind that this responsibility cannot be too easily transferred to another. Care should be taken that this principle is not violated in our efforts for the children and that, even by implication, we shall not teach the lesson of throwing over to the shoulders of others the responsibility which is ours.

In the discussion of this topic we must bear in mind that children of fifteen or sixteen years of age are sometimes capable of very mature reasoning.

The juvenile law is liberally construed so that "the care, custody and discipline of the children brought before the court shall approximate as nearly as possible that which they should receive from their parents." With the class of children amenable to the law so clearly defined, and the construction of the law so broadly interpreted we see how necessary it is that the court shall have an appreciation of the work before it, and a proper viewpoint before it proceeds to give the treatment which the child should receive from the parent. This is one reason that so much depends on the personality of the judge of the juvenile court; why some men succeed wonderfully on the bench while others make a regrettable failure. It also is a reason why many of the justices reluctantly take up a work of this kind, while others rejoice in the opportunity of performing this very important service for the community.

The care and discipline which children should receive from their parents is in some respects a subject for discussion. We may not agree on the relative importance of the elements which make for the proper care, custody and discipline of the child. The religious, educational and material welfare of the children are all concerned in the administration of this law.

An endorsement of the juvenile court idea does not necessarily carry with it an endorsement of certain principles constantly expounded by self-appointed champions of such courts, no matter how plausible the statement of these principles is made, nor when made professedly with the greatest solicitude for the welfare of the children.

The mere statement of a few of these erroneous rules will serve to illustrate our meaning. For instance, "The State is the ultimate parent of all the children within its borders," and again, "The juvenile court in the exercise of the function of the State is the ultimate and superior parent of the child," and still another authority goes on to say, "Train up the child in the way he should go and when he is old he will not depart from it," and, "Spare the rod and spoil the child" are still true, but with an interrogation point as to who is to give the training and who is to apply the rod. The obvious meaning of these statements seems to emphasize the power of the State over the natural or supernatural authority of the parent.

This Section would fail in the performance of a very important duty if it did not voice its opposition to this view of the function of the court or the State, and as a feature of our work, urge the necessity for a proper understanding of the function of the juvenile court.

Many children are in the juvenile court because of the vice or other misfortune of their parents, others because of industrial conditions fixed by the community and over which the parents have little, if any, control. The State must care for and educate these children not because it is "the ultimate parent of all the children within its borders," but for its own protection and safety.

The juvenile court is a public agency for the treatment of these children, and while we deplore the necessity for such an agency in our community, we must insist that it shall not, even in the discharge of an important duty, usurp the function of the parent.

The same rules which now govern all properly conducted child-placing agencies should be applied to this feature of public service, and when so applied, the highest degree of child-helping work will be accomplished. It is not enough that each religious sect is permitted to have a representative in the courts to see that no harm shall come to the children of any particular faith or religion. Juvenile court work is designed to be an effort for the public welfare, and should be conducted along lines and upon principles so firmly established that no harm can possibly come from the administration of the law.

During the sessions of this Section the cause, prevention and treatment of delinquency will all receive consideration from those well fitted to treat the different features of the work. We hope that at the end we shall better understand the real causes for the delinquent child and courageously apply the remedy, whoever may suffer from the operation; that we shall also arrive at some more definite idea of the most effective preventive work and the manner in which our different charitable agencies may co-operate in lessening the great waste caused by our neglect of the delinquent and wayward; and, further, that we shall apply, where it is found to be absolutely necessary, the best approved method of treatment inside a suitable institution or outside the institution in a "reformatory without walls," where the wayward and delinquent may work out their own salvation under the watchful, sympathetic care of men and women carefully selected for this most important service.

We are not taking the initiative in this effort. Thousands of children have been saved to the community by the method which is here advocated. Thousands deprived of this beneficent treatment have become potential criminals, a curse to the community which has been thus punished because of its own neglect.

In the effort to solve this great problem, related as it is with many other public welfare questions, the public interest and the Catholic interest are identical. If we do not always look upon our work for the children in the same way as those about us, it may be because of the fundamental difference by which we are separated on matters of religion and not at all because of a difference in the end which we hope to attain.

Let us at this conference endeavor to understand more fully the great problem before us and our duty regarding it, then, joining hands with all right thinking people, so labor that the number of "wayward and delinquent" be progressively decreased, and the generation of tomorrow may call us blessed because of our efforts toward the up-building of a good, self-respecting Christian citizenship, comprising as it will not only the law-abiding members of the community but also those who might in the absence of this effort, have been outcasts and a pest to that generation.

Dr. Kerby last night, in his closing remarks, gave, I think, a very good idea of the work of the Conference. At any rate, it coincided with my idea, and I would like to have our section adopt that plan in the conduct of our meeting. I would rather have twenty men or women speak twenty minutes each than to have one man or woman occupy an hour. We want a general discussion, and insofar as there has been any management in the arrangement of this meeting, we have had that point in view—a few moments from each person rather than long speeches from a few. In that way we will get a general idea of what is going on all over the country so far as delinquent children are concerned. If we could take notes and not be afraid to object, I think it would be helpful; for if we all agreed there would be no need of a Conference.

We had expected that Mr. McLoughlin, a member of the Society for the Prevention of Cruelty to Children of New Orleans, Louisiana, would be here to-day, and open discussion on the question of delinquency. When our committee decided on a program, we suggested that it would be better to have the causes of delinquency, the treatment of delinquency, the prevention of delinquency and necessary legislation for delinquency discussions take place in that order, but the Committee on Program was compelled to change that plan. We decided to ask Mr. McLoughlin, and did ask him, to speak on the prevention of delinquency. Unfortunately he was unable to come to Washington at this time. In my dilemma I appealed to Father Scanlan, who is Director of our Catholic Charitable Bureau and a director of everything that is good in our Archdiocese.

PREVENTION OF DELINQUENCY.

REV. MICHAEL J. SCANLAN.

I should like to present, in the briefest possible form, a few thoughts on the question of "preventing juvenile delinquency."

We are agreed that there is such a thing as juvenile delinquency, and that it is the sign by which we may know the extent of adult delinquency and crime a generation later. We are also convinced that the character of the men and women of each generation depends, for all practical pur, poses, upon what they were as children, a generation before, "As the twig is bent, so doth the tree incline."

Now, boys and girls begin to tend towards dishonesty and crime at various ages, but for the most part, juvenile delinquents begin their misdeeds at a very early age. Not many boys and girls who appear at 15 or 16 for the first time to be given to wrongdoing are actually, at that time, just beginning to do wrong. They are but continuing in a bolder way what has been going on more or less since the earliest years.

What can we do then to prevent boys and girls from going astray? It's a hard question to answer. Any one who has a heart that throbs, naturally, feels keenly the departure of a boy or girl from the path of rectitude into the highway of delinquency, and what adds poignancy to the heart sting is that one often feels utter inability to stop or prevent what one so much dislikes to see.

But, really, I am convinced that this inability to do anything about it is in many cases more imaginary than real. As far back as my memory reaches I can recall boys and girls going astray. I remember having heard often from the lips of grown up people remarks of this character, "He's a bad fellow; he ought to be put away"; "the neighborhood could easily dispense with his presence"; "I don't like to see him around, he ought to be given a wide berth"; "The reformatory or House of Correction is the place for him or her." As I recall now those remarks made many years ago, I feel that they were made by many who could have done something to prevent boys and girls from going astray, if they had made an effort to do so.

But this brings us to the very practical question "What man or woman in the community feels that it is his or her particular duty to attempt to check the evil ways of a neighbor's boy or girl? What is everybody's business is nobody's business. And again, one is not sure that kind offices will be accepted in good grace. The parents of a troublesome boy in the community are often oversensitive. They frequently resent even a well-meant act on the part of a neighbor.

If, then, a community is to take on any special attitude towards its delinquent boys and girls, this attitude must be acceptable to the vast majority. There is a well-established principle governing all societies, large and small, which holds that each society has the right to determine the character and qualifications necessary for membership. Hence there are definite rules governing the acceptance and restriction of membership. Now, passing over the question of the laws that govern us all in the state and nation, I wonder if it is not possible for each community, say each parish, to take on a certain responsibility by common consent, of checking any tendencies among its juvenile members that might eventually lead to delinquency and imprisonment.

Is there nothing that can ever come in between a delinquent and the community, but the police? Are there no stages between incipient wrongdoing and out and out crime, where somebody or something less rigid than the inflexible law can come in and say with Christian charity and with the community's sanction, to the delinquent, "Change your ways quickly or there will be serious trouble!"

Frankly, I believe, that this intermediary somebody or something for the checking of wrongdoing and the prevention of delinquency should exist in every parish. People in dire straits do not object to representatives of the parish relieving their poverty or curing their ailments and they seldom, if ever, resent such efforts put forth for their relief. Is it not possible for the community to go a step further and to delegate certain representatives to prevent by advice and kindly service the spread of crime in their midst?

When the last word is said, of course, a bumptious delinquent does not have to listen to the advice and accept the kindly service of those who would prevent his downfall. No more does the poor person really have to accept what his neighbors kindly offer to satisfy his hunger. But the delinquent who thinks he can afford to ignore the word of warning of his friendly neighbors does so at his peril and must inevitably bow to the majesty of the law and accept the consequences.

Fully convinced that such an influence for the prevention of juvenile delinquency as I have described should exist in every parish, I have had the great satisfaction of inaugurating just the movement among the Catholics of the State of Massachusetts during the past year.

Let me then, if I may, tell you in as few words as possible what the Catholics of Massachusetts are about to adopt for the prevention of juvenile delinquency.

On May 22nd of this year a petition was presented to the delegates of the Massachusetts Catholic Order of Foresters assembled in annual convention. This petition respectfully asked the Massachusetts Catholic Order of Foresters to pledge itself to give financial, moral and sympathetic support to a proposed state-wide movement for the preservation of our Catholic boys and girls who for some offense against or violation of the State law by themselves or parents are likely to suffer imprisonment or are likely to become public charges.

This movement, it was explained to the Foresters, has for its aim the establishment in every parish of the State, of a volunteer probation board made up of three men and two women of intelligence and excellent repute, who shall, together with the pastor of each parish, establish relations with the local police officials, courts and probation officers for the purpose of saving boys and girls from commitment to public reformatories or charitable institutions. Thousands of boys and girls are being committed to prisons, reformatories and asylums in this country today who would not be so committed if they had some one interested enough in them to say a good word for them or to promise to look after them and advise them.

By the inauguration of this work, it is proposed to save boys and girls from the stigma of imprisonment, because it is the conviction of all who have dealt with penal matters that imprisonment for even a short time crushes all hope in youth and haunts for the rest of their mortal lives even those who have thoroughly reformed.

As a supplementary feature to probation and preventive work, the board to be established in each parish acts in an advisory capacity towards families in the parish that are in need of advice and direction in the various crises that at times threaten the integrity and happiness of the home, and the welfare of the individual.

This petition was unanimously adopted by the 750 delegates representing a society of 35,000 members, and the work of inaugurating the movement has already begun. It is to be under the direction of the Ecclesiastical Authorities of each of the three divisions of Massachusetts who are to avail themselves of the services as well as of the financial assistance of the Massachusetts Catholic Order of Foresters. This is the first step along this line in our State among the Catholic people. I have no knowledge of a similar work being done by Catholics anywhere else in the country, except in single instances, and I should be pleased to know that such a work has already been taken up by others.

I am prepared to hear, as indeed I have already heard from some people, that this is going to be quite difficult to establish. Perhaps it is, but may we ask, why? In the light of what volunteer societies and agencies have done in communities for the alleviation of distress, the lessening of poverty, and the curbing of disease, throughout centuries of Christian civilization, are we prepared to say that we cannot go one step further, and inaugurate a volunteer movement that shall prevent thousands of promising boys and girls from falling by the wayside, not from ailments of the body, not from enervating poverty, but from waywardness, wrongdoing and crime? There are few, if any persons, who need die from hunger in this broad land of ours because no one is at hand to relieve their need, but there are thousands of boys and girls going to ruin about us every day, because nobody is interested enough in them to check their downward course. And yet, society is not harmed by the poor man. It is the criminal whom we have to fear. Some years of very close association with boys in a State Reformatory have convinced me of this; that a great percentage of them never should have gone to the Reformatory, and never would have gone, if, in their localities, some well-disposed men, of good standing, had made even the feeblest effort to divert them from the path that led to arrest and imprisonment. I am convinced, thoroughly convinced, that a competent committee of men and women, acting in conjunction with the pastor of each parish, can lessen very appreciably, by friendly interest, and good advice, the number of boys and girls annually committed to public and private correctional institutions.

The method by which such persons shall come to their attention need not differ from the manner of finding the poor. A member of the committee may discover the case himself, or it may be brought to the committee's attention just as a case of poverty is reported to a charity society. The committee, at its weekly or monthly meeting, will take up the matter, and the individual offender will be either invited to appear before it or some member will be delegated to warn him privately. This warning, if properly given, will take the form of good, solid, wholesome advice, and it may have to include a willingness to help him secure employment or to change his associations.

If this committee is properly and honorably established in a parish and has the sanction of the great body of its good people, then its voice will have power, and its requests will be respectfully listened to, and, I believe in many cases, will be followed.

We are not so sanguine in our hopes as to believe that this committee will be able to save every boy and girl whom it seeks to save. Some defy God, and naturally they'll have small regard for mere man. In the event of a boy's or girl's arrest, the committee would be notified by the police authorities, and they would arrange to take the boy or girl on probation under terms exacting enough to be impressive and severe enough to lessen the likelihood of another lapse into crime. Unless I mistake the tendency of our day, there seems to be a decided disposition on the part of everybody to take a more general interest in everything that concerns the public welfare than was taken in former days, when a single individual or a little group of mighty ones were supreme masters over whole populations. This tendency or disposition is one of the inevitable results of Democracy in its ascendancy. What then seems more logical than the conclusion, that a committee springing forth from the people for their mutual protection, will have the necessary prestige to do effective work? The fact is, this kind of work has been done for some years in a more or less degree by social workers, and these workers, most of them non-Catholics, have ample opportunity for service among Catholic boys and girls throughout the country.

We Catholics must be up and doing. Let no one do for us what we can do for ourselves, and ought to do. It is characteristic of the great Church to which we belong, that while she retains intact the faith of the Apostles and diverts not from rectitude in the assertion and defense of the moral law, she has always been willing to sanction every reasonable movement and every laudable effort for the betterment of the individual and the security of society. Surely such a cause as we are here advocating should find us no less well disposed than is the Church, Our Guide and inspiration.

THE CHAIRMAN: The chair now recognizes Mrs. Meder of Chicago, who will discuss some phases of legislation.

NECESSARY LEGISLATION.

MRS. THADDEUS J. MEDER.

A Harvard professor recently remarked that "women were made to rear children and not to run the universe." Commenting upon this, a little gentlewoman, addressing a crowd at Union Square, New York, said, "It is true, our vocation is motherhood, but it is our duty to make the world a fit abode to receive our children." I am sure each of us in this assemblage hopes to add in her humble way to the work that will make this country the ideal land for bearing and rearing children. In the midst of turbulent cities, with many issues and interests at hand, with vice and poverty rampant, the children—helpless creatures—suffer the brunt of the sins of their elders. They are not rightfully protected by law, and where they are, the laws are not enforced. In my own experience I have met with many sad cases, and I realize the necessity for "action in legislation." I regret that on account of limited time, I shall have to deal briefly with important subjects, things that demand the attention of every good man and woman, but these conditions exist and we must face them, for the children of the present and the future are pleading in their own mute way for our assistance.

One of the most pitiful and important issues and one upon which the laws are inadequate, is the recording of the birth and the placing of the infants of our unmarried girls. In all large cities there are many lying-in hospitals, retreats for young women, conducted by midwives, professional nurses, and even physicians, graduates of high class schools, who allow their names to be placed at the head of such places for large monetary considerations. A clergyman told me that at such an institution, within a block of his church, six infants had been born within a week. By strategy we gained admittance to this hospital and secured an interview with one of the young mothers. She told us she was not allowed to see her baby for fear she might love it. This unhappy creature told us that the physician in charge, for a consideration of fifty dollars, would find the baby a permanent home. Now what becomes of these infants? Who adopts them? Have any of you ever tried to secure a home for a two-weeks-old baby? If so, you have a small idea what a herculean task it would be to find places for the numberless unwelcomed little souls that are born each day. It is my belief that a large percentage of these children die from neglect, if nothing worse, before they are many weeks old. Something ought to be done to remedy this, and surely if more people knew of these conditions, a clamor would arise and legislation necessary to handle and wipe out this evil would be enacted.

There, unprovided for, we leave our illegitimate charges and consider the child touched by God's hand with epilepsy. Under this heading I shall confine myself to the Commonwealth of Illinois, for it is the appalling conditions in this fair State that have so impressed me. It may be typical of other States. Though we build fine institutions for our criminals and spend many millions on their care, we leave these wretched little ones to eke out a pitiful existence without any provisions for their moral, mental, or physical welfare. They are not permitted in the public schools, and those whose parents are not able to care for them, often suffer in the most brutal manner. They are subject to the thoughtless, cruel jibes of children who deride their terrible affliction. They are constantly taken up and sent to various penal institutions, the only places that will receive them. While we have the precious gift of health, let us work to provide a home for our less fortunate fellow beings.

Next let us consider the normal child of tender years who is forced through circumstances to enter the marts of commerce. We have a Child Labor Law which in itself is very good but which has many deficiencies, the most glaring of which is that children under fourteen years are permitted after school hours to sell small wares. This is not provided for under the Child Labor Law, as they buy this gum, etc., and thus are merchants in their own right. An amendment for this was proposed at the last session of the Illinois legislature, but the great newspapers aided in defeating it. Now with these children on the streets late at night, we sit and smile in our own self-satisfied way at the old-fashioned curfew law. Tell me if you can name a single community in which the children would not be far better off for the ringing of that bell, for then this law could not be evaded by our juvenile merchants. In one of the most densely populated and cosmopolitan districts of our great city by Lake Michigan, is a noble clergyman who is a curfew for his own young parishioners. At the strike of nine he dons his hat, takes his well-known blackthorn stick and saunters forth. No one questions his authority in the vicinity, known as "back of the yards," and as his large figure is seen on every side, one hears, "Jiggers, Father Hayes," and boys and girls are seen to scamper home, for it is a hardened heart indeed that would willingly incur the displeasure of this kind friend.

Now with these few words on the crying need for legislation for the infant and the older child, we pass to the colossal problem of protecting the young immigrant as well as our own American girl from human vultures. There is no problem to-day which places more responsibility upon the clergy, the public authorities, and other influential laymen. Those of us who have not worked along these lines have been made acquainted with conditions through the daily press. With childish faith and with a scant knowledge of the wiles and wickedness of the world, our unprotected girl falls an easy prey to the imaginary friends with whom she frequently becomes acquainted through advertisements in our first-class daily papers, which promise good positions and exorbitant wages for very light work of various kinds. You have only to read excerpts from the reports of various organizations now fighting the white slavers to realize how deficient the laws are in coping with this great problem. We had the satisfaction of sending one of the villains to the penitentiary for three years last June. I am informed that this was the second long sentence ever given one of these traffickers in this country, three to six months and a fine of $1,000 being considered punishment enough by many of our Chicago judges. I do trust that here to-day other cities will be able to show better records. An appropriation of at least half a million should be made by Congress to wipe out this most terrible trafficking in human souls in America. The Assistant attorney general wrote to the World's Purity Federation as follows:

"While the appropriation has not been exhausted, still the portion of the monthly allowance which it has been practicable to expend for prosecution of violations of the White Slave law has—owing to the necessity of extensive investigations of alleged violations of the Anti-Trust Laws and various other laws—been necessarily limited, and on that account the Bureau of Investigation has not been able to push its campaign against the White Slave Traffic with the vigor which the situation seems to call for."

Note how much more important to Congress the Anti-Trust law is than the virtue of our young womanhood. I am glad to quote from the report of the Chicago Vice Commission the following recommendation, "Separate the male exploiter from the problem and you abate its outward flagrant expression, minimize its extent, and deprive it of its great commercial gain now being enjoyed by its promoters." Although our organization has reported fifteen cases, we have had only two convictions. So we must work constantly and untiringly along these lines until we finally succeed in wiping out this terrible blot on manhood.

We frequently find that a great many of our charges are deprived by the state of their natural protectors. I am glad that Kentucky, my native State, has taken the initiative by an act of legislation whereby convicts are paid for their labor. One-fourth of their earnings is put to their credit, and three-fourths is turned over to their families. If the prisoner has no relatives, he receives the full amount upon release. This gives him a good chance to begin life anew instead of just receiving a suit of clothes and the proverbial five dollar bill. I think this plan is an excellent one and I hope other States will adopt it.

What legislation is needed? In every case that we handle, we generally find some flaw and even in different phases of the same case. This gives us some idea of the enormity of legislation necessary to care even half way for our poor delinquent and misguided children.

Before closing I wish to say that the innovation in regard to teaching our children sex hygiene in the schools is something that I believe will be to the detriment of the youth but it will cause a large increase in the enrollment of the parochial schools. I am a bit old-fashioned, when it comes to eugenics, and I offer a prayer of thanksgiving every day that my boy has been told the story of life by his mother instead of by some disinterested schoolmarm.

The Chairman: I said two years ago, at the Conference that it would be an excellent idea if we could have a biography of all the speakers. We would then know to whom we were listening. Father Scanlan was located at a reformatory for years. His splendid suggestions come to us in view of that experience.

There is no question but that in the great Commonwealth of Massachusetts, and I believe it will be so everywhere when we get that plan started, we will be amazed at our own strength and at the influence we will have with the courts. A good, conscientious judge is always looking for some force in the community to help him solve the problems that come before him.

We had expected at one time, to have this discussion opened by Judge Charles A. DeCourcy, of the Supreme Court of Massachusetts. Those of us who were here two years ago have some appreciation of what we miss in his absence. Unfortunately he is holding court at Springfield, Massachusetts, to-day.

DISCUSSION.

REV. MICHAEL GALLAGHER: I shall confine the remarks I make to the subject under discussion at this session, the treatment of delinquency. I am chaplain to the Catholic children committed in the National Training School for Boys here in Washington. I also attend the industrial schools, white and colored, in which there are some children who are delinquent. The Training School for Boys is the national reformatory. We have children there from all over the United States. We have had considerable success in treating these boys, who come, as I said, from all the States of the Union. It is the only institution in the United States that draws from the whole country. There are, of course, State and city reformatories, but this is our only national training school. Boys are sent there from the District of Columbia and from the different States, for offenses against the laws of the United States Government. My supreme aim in dealing with them is to awaken a sense of personal responsibility. I believe that that is the chief remedy for delinquency.

The cause of delinquency, to a large extent, is lack of proper moral, and especially religious, training. We cannot separate moral from religious training. There is no such thing as moral training by itself. It must be based on religion. At the National Training School for Boys we have a Sunday school carried on systematically. Students from the Holy Cross College go there every Sunday and give the boys a thorough grounding in Christian doctrine. The sense of moral responsibility is aroused. Under this influence belief in self and definite hope are aroused. The boys go to Holy Communion once a month. They become generally devout while they are there. Some of them fall away afterwards, of course, but most of them become good citizens. The effect of this work on the Catholic boys in that school is marked. Two of them are now keepers, and two others who held the same position some time ago have since gone out to other employment.

Within the last month one of our Catholic boys was offered a position as assistant clerk in the institution at a salary of sixty dollars a month. His conduct was so satisfactory, and his improvement was so great—due mainly, I feel, to the religious training and education which he received—that the superintendent of the institution agreed with me that we should send him to a business college. He has been attending one for the last six months. Half of the expense was to be paid by the superintendent and the other half by me, if he should not turn out well. But, if he does well, he will return every penny that has been expended upon his education. He was not able to accept the situation offered to him because he had not learned stenography.

In the cadet corps there, many of our Catholic boys are officers. The major of the corps last year was a Catholic boy. The Catholic boys generally turn out the best in the school.

In institutions for dependent children we give the same training.

My firm conviction is that as the want of religious training is for the most part the cause of delinquency, so the supplying of it is the great preventive of delinquency and the only remedy that will effect a reform in these boys and make them what they should be, good Christians and useful citizens.

Rt. Rev. Bishop Canevin: I would be more pleased in accepting the Chairman's invitation if I had heard the discussion. Unfortunately, I just stepped in, looking for another section of this Conference, and I find that I am in the section devoted to delinquent children.

We have a great field for work in regard to our delinquent children. There are, unfortunately, a great many of them, and the more delinquent they are the more deserving they are of our charity. The most delinquent child is the most deserving child, because charity prompts and commands us to do most for those who need it most, and it is the highest virtue of charity to exercise our care and our love, and spend our energies and our money, for those who most need it.

So, looking at it from a Christian standpoint, as well as from a sociological standpoint, the delinquent child is the most deserving child, the most deserving of our care and of our energies. If we look at it from a political standpoint and from a sociological standpoint, we find the same, because the organization of our social structure depends upon the strength of its weakest parts, and it is by strengthening American society in its weakest part that we are going to build up and reform and perfect, as far as possible, our social structure.

So the word that I would say to the committee here is that the most delinquent child is the most needy child and ought to appeal most strongly to our Christian charity. (Applause.)

Father Donahoe: Mr. Chairman, I am very much pleased with the papers which have been read this morning. They are to the point and brief; in fact, I feel they are far too brief.

The address of the Chairman is representative because of the important position he holds in regard to probation. I venture to say that at this Conference there is nobody better informed about probation work, nobody who has gone into the work more thoroughly than he has in the State of Massachusetts.

Father Scanlan's plan about the prevention of delinquency is the very best that can possibly be recommended for your consideration. To prevent delinquency we must not wait until the boy has committed some very grievous crime, or until the girl has come under the evil influence of some man who has misled her. We must begin early. But it is a delicate thing, as has been said, to begin in a home when the boy is becoming a little wayward, because parents of such boys are very difficult to manage. In fact, it is so difficult that we find after working with those incorrigible boys for some years, we have a kindly place in our hearts for the fallen girl or the delinquent boy, while we have little sympathy for the unworthy parents.

We have gone along as if it were none of our business to check boys and girls who are going wrong. We are beginning to realize here, in a section of this kind, that it is our business. I am endeavoring to interest some prominent men and women in the city of St. Paul in this work. The plan mapped out by Father Scanlan is ideal. But we have to go further, as Mrs. Meder said, and have legislation. This legislation must begin with the father and mother. We should try to get legislation this winter which, when enforced, will make the father a better father to his family. If he does not become a better father than he has been, he will be placed in a correctional institution, and his wages there will go to the support of his wife and children.

There are certain problems whose solution is very difficult, because in one way they are religious and in another way they are political. Some of our people, unfortunately, think that we should not go into an organization or a meeting and mention the word politics, but I believe that we have to get State legislation, and that we must go after it. One of the speakers has already mapped out some legislation which is necessary. I hope that something similar will be enacted by our next legislature in Minnesota. I believe our influence is beginning to be felt, so much so that we have a good deal to say about movements that will enable us to keep our boys and girls from getting into State reformatories. If we go a little further, I believe we can prevent boys and girls from coming even into the juvenile courts.

PROFESSOR HAGERTY: I have been very much interested this morning in the papers that have been presented and the discussion that has followed. For a number of years I have been interested in the study of crime, and especially juvenile crime.

I am in thorough agreement with the statement to the effect that children do not begin to do wrong after they are fifteen years of age. I have been thoroughly convinced that a criminal seldom, if ever, becomes a criminal after he becomes of age. He becomes a criminal in childhood. Consequently, if we are to give proper attention to the subject of crime, we must deal with the child, and we must employ preventive measures.

I am a thorough believer in the policy of attempting to reform adults. I believe our penitentiaries and reformatories should be conducted on a reform basis. But I am inclined to believe that we greatly exaggerate the number of adults who are reformed. Relatively few, as a matter of fact, are reformed. So I emphasize the thought that the proper place to treat crime is to begin with the child and to emphasize preventive measures.

I am in thorough sympathy with what Father Scanlan said in reference to a parish board. So far as Catholics are concerned, the parish should be the unit and the work of the parish ought to be organized with reference to the prevention of crime. The policy which he suggested merits thorough endorsement. It would be possible for this board to co-operate with police authorities, and with the juvenile courts, to look after Catholic cases that are tending toward crime, and to do everything possible to prevent their becoming criminals.

The subject of legislation was touched upon by another speaker, and on that subject I think one or two things could be mentioned. A number of years ago a former student of mine made a thorough study in various American cities of conditions surrounding messenger boys in the night service. After reading the papers that he prepared, I am thoroughly convinced that no boy under twenty-one years of age should be permitted by law to engage in the night messenger service. The investigations to which I refer are not fit for publication. They show very clearly the kind of environment in which the boys labor who are engaged in the night messenger service. The career of these boys leads straight to a defrauded life, if not to crime and to the penitentiary or to the reformatory. The State of New York has a law forbidding the employment of messenger boys under twenty-one years of age after ten o'clock at night. Every one of our States should have such a law.

With reference to other phases of legislation, there is much injustice. A horse thief is sent to the penitentiary for several years for stealing a horse, but the man who is responsible for the downfall of a girl or woman is treated very leniently, and in the great majority of cases, he escapes. We should have laws upon all the statute books making the punishment for the man who is responsible for the downfall of a girl or woman just as drastic as for the man who steals a horse.

The Catholic laity are not as interested in social work as they should be. The clergy ought to have the co-operation of the laity in social work, and especially as volunteer probation officers. If greater interest were taken, we would have many more laws upon the statute books and our present laws would be enforced.

We have in our larger cities certain definite social causes of crime. When we are made aware of the sort of things, the sort of work and the sort of environment that inevitably lead to crime, we can put laws upon the statute books, and enforce them, that would prevent a great deal of our delinquency.

One other thing with reference to our social activities. It is undoubtedly true that the girl who works must often make her way alone in the larger cities, and low wages is often a contributing cause of crime. In many of our larger cities a girl tries to live upon three dollars and three dollars and a half and four dollars a week. No girl in a large city can maintain herself in decency upon such a wage. We ought to have many more homes in our larger cities looking after the interests of the Catholic working girl who is in the city alone. These girls come to a large city, go to a boarding house, work for low wages, fall into the hands of evil companions, and then the road to delinquency and to crime is short.

REV. CASSIAN HARTL, O. M. Cap.: I have had opportunities of close observation among our neglected children in the Seraphic Home, near Pittsburgh, of which I am at present director. The Home has been in operation two years. It is under the direction of the Seraphic Order of the Capuchin Fathers. During these two years we had charge of over one hundred and fifty-five children, many of whom are absolutely ignorant of their religion. Our institution seems to offer the only opportunity which these children in Western Pennsylvania will have, of obtaining sufficient instruction in their faith or of getting into close touch with Catholic atmosphere. We often ask the Juvenile Court to release committed boys as soon as possible because our Home is small and we are unable to accommodate the number for whose admission application is made. There is no other Catholic home in Western Pennsylvania to which the Juvenile Court can commit delinquent Catholic boys. We have a Protectory exclusively for dependent children. I am happy to say that our Right Reverend Bishop hopes to erect an institution for delinquent children in the near future. As things stand, many Catholic children are sent to Protestant institutions and to non-Catholic private families, where they are not only not enabled to practice their faith, but where, in fact, they are expected to take part in Protestant worship. The occasional visits of a priest to such institutions must fail to give the children reasonable opportunity of instruction and re-enforcement in faith. I have known of Catholic children to be in a non-Catholic institution, with the nearest Catholic church ten or fourteen miles distant.

Our Juvenile Court officials are entirely fair. They tell us that they will gladly commit Catholic children to our own institutions when we have them. The blame for the unhappy condition of many of the children that I am describing must be placed upon our shoulders. Oddly enough, many who are eager to support orphan asylums have not only no sympathy, but positive aversion, for the unhappy delinquent child. When a Catholic boy is arrested he is left to shift for himself. His parents may be indifferent to his spiritual interests. They may even consent to the child's admission to a Protestant institution or family. Cannot the clergy and the laity mend that situation? The results that we are meeting in our Seraphic Home are, on the whole, very encouraging. We are careful not to exact too much from the children. Many of them voluntarily and gladly do much more than we ask of them in the way of going to the Sacraments. However, much may be said in favor of training delinquent boys in private families. It will never be carried into practice in general, because most families refuse to take such children, or fail to show such boys kindness and firmness of discipline, without which they can achieve no lasting results. Our own success emphasizes strongly the great need that we have of better equipment for the institutional care of delinquent boys who come from homes which neglect the spiritual instruction and care of the children and offer but little inspiration toward uprightness and ambition.

I heartily concur in the suggestion of Father Scanlan. The inauguration of some form of parish monitors would promise splendid results, all the more desirable because it is genuine preventive work. The Knights of Columbus have done wonders for us in Pittsburgh for the past ten years. Two years ago Judge Reid, of our city, read a splendid paper before this Conference, describing the remarkable work that the Knights of Columbus have been doing in Pittsburgh in conjunction with the Juvenile Court. The probation officers whose salaries are paid by the Knights of Columbus watch the children lest they fall into temptation. They warn and advise them before anything has been done which would bring the youthful culprits to court.

A great number of the poor foreigners in our industrial cities are Catholics. A large proportion of these come in one way or another before the Juvenile Court and give occasion to statistics which cause much concern. In Pittsburgh, for instance, 55 to 60 per cent of the children coming before the court are Catholic; that is, they are Catholic by name or nationality. If Father Scanlan's plan were carried out, it would undoubtedly work wonders not only in saving these children from the court, but as well in protecting and instructing them, fitting them a little better for the struggle of life. Only one-fifth of the delinquent children in our Home had ever attended a Catholic school. Is that not significant? Four-fifths of the children had gone to the public schools.

In conclusion, let me again urge the endorsement of Father Scanlan's plan. Let me urge more systematic attention to Catholic children, who by the force of circumstances are committed to public, non-sectarian or Protestant homes. It is our duty to see that every child, wheresoever placed, have reasonable opportunity for instruction, and, above all, for the services of a priest in case of sickness. Finally, let us endeavor to awaken such a quality of Catholic charity in the hearts of our well-to-do people as to induce them, for the sake of Christ, to be more generous in opening their homes to these children to whom nearly every blessing of life has been denied.

MICHAEL FRANCIS DOYLE: I just want to make a brief statement at this time in explanation of the remarks which have just been concluded. It has been said that fifty per cent of the children brought before the Juvenile Court of Pittsburgh are Catholics. Examination of the records of our cities will show that a large proportion of children before the delinquent courts of Chicago, New York and Philadelphia are also Catholics. There is a reason for this. That reason is because there is a greater percentage in delinquency in large families than there is in small families. And it is a well-established fact that Catholic families have a larger number of children than Protestant families. The larger the family, the greater the strain upon the head of the family to support it, and the greater the responsibility and the duties upon the mother. The same attention and care cannot be given to eight children as to one. The result is that one may get into mischief, or in some cases go astray. Every large family, however, does not have this result, but it will be found that delinquency is more probable if the family is large.

The percentage should be based upon the whole number of children in the community, and not upon the total number of children brought into court. Thus if one hundred children are charged with delinquency, and fifty of them are Catholics, it must not be assumed that the percentage of our children is larger than it should be, because it will be found that the total number of Catholic children in the population is larger than fifty per cent. In which event it would show that the Catholic children would have a lesser percentage than those of other faiths before the Juvenile Court.

Delinquency is not caused by the faith of the child. It is caused in spite of it. Our faith is not only the most ancient form of Christianity, but the most modern as well. Let it not be said of Catholic children that they are more inclined to delinquency. It is not so. (Applause.)

MR. HAGERTY: I would like to ask the last speaker a question. Does he mean this as an argument against large families? (Laughter.)

THE CHAIRMAN: I hope, Mr. Doyle, you will try to answer that question.

MR. DOYLE: By no means. It is not an argument against large families.

FATHER SCANLAN: May I ask if that would not argue for a supplementary influence to come in and help just such families?

MR. DOYLE: Exactly, and on that line I have been designated to read a paper on Wednesday wherein I hope to discuss that problem to a greater extent.

REV. THOMAS J. MORAN: It seems to me that prevention lies principally with the parents. There are really no delinquent boys, but there are delinquent parents. Delinquency is on the part of the parents, and if we could only get at the parents we would be a long way toward solving the problem. Mrs. Meder's mention of Father Hayes' great work in going out after night and chasing the youngsters home is a good work for a good priest to do, but it would be better if we could teach the parents to keep the children at home evenings.

As a rule, I am afraid we do not go back far enough in our correctional methods. In Jersey, parents are held responsible. There, reformation starts in readily. Wherever we get a judge who will punish and fine the parents, the reformation of the boy begins. Sometimes the law does not altogether cover the case, but we often find judges that are satisfied to take a little more authority than the law allows, especially in the lower courts. A good judge who acts rationally, placing the blame and inflicting the punishment where they belong, saves more boys in a week than all the reformatories do in a year.

In the same way institutions that insist on relatives assuming some responsibility prevent both destitution and delinquency.

In cases of destitution, the good Sisters of the Orphanages often do more harm than good by permitting relatives to abandon their children on charity when they should compel them to contribute according to means towards their support. The result is that both relatives and children are degraded. When people contract the habit of getting something for nothing they are not far from dishonesty. The elders may lack the courage of risking their liberty by an act of open theft, but they are ever ready to impose on society with false pleas of poverty and misfortune. Youth, however, is more daring, and the child trained in an atmosphere of grafting, passes readily over to criminality.

Our method in the Catholic Protectory at Arlington, N. J., is to insist on some payment from relatives, whether the boy be entered as destitute or wayward. If he is destitute, we limit our demand to a small amount, which will show the boy that he is not wholly abandoned by his own. If he is wayward, the amount is regulated to form a punishment for the crime of neglecting him. When parents allow other people to take care of their children and later reclaim them, after having neglected them, they should in some way be punished.

Even where the State commits a boy to us under contract to pay for his care, we do not receive him unless the parents are forced to contribute towards his support. By this method the boy sees that he is not abandoned and takes courage, making his reformation more sure and easy. On the other hand, when he finds himself without interested friends, he loses character, and there is nothing to build on.

JUDGE DELACY: I was very much interested in what Father Moran said. Indeed, I wish that those who are engaged daily in work with these children, might tell us their experiences. I think Father Moran has struck the nail on the head in requiring parents to contribute something, no matter how small a sum, for the support of their own children. There are too many forces to-day that are working for the disintegration of the family life. As he very well said, the Sisters in their effort to be kind to the children sometimes relieve parents, unnecessarily, of their responsibility, and break up the family life.

When children are put in orphanages or asylums, it is always best to require the parents to contribute, no matter how small a sum it may be, towards the support of the children in the institution. We know full well that a child is not likely to pass out of the heart of the mother. We know, alas, it is too true that the absent mother will pass out of the heart of the child.

It is unfortunate, as Father Moran said, to send a child to an institution. It is better, as far as possible, to maintain it in its own home. It is even better to maintain it in another home than to send it to an institution whose greatest praise can only be that it is *like* a home. As the similitude is never as good as the original, let us keep the original as far as possible. In saying that, I am sure those who know me, know full well the gratitude I feel toward institutions for the great and necessary work that they are doing throughout the length and breadth of our land.

Take the children, if imperative, but make the parents who have children, take care of their own. The problem is large enough to tax the resources of all the institutions we have. Institutions should be for those who are bereft of their natural guardians. Such are the proper recipients of this bounty and such only should receive the good offices of the Sisters who are attempting to fill the parental duty to those who are orphans.

Before I go further into the matter of prevention of delinquency, I want to say a word about the action of the court mentioned which required a witness to produce the baptismal certificate when he had sworn that the child was a Catholic. That was an outrage. There is no foundation whatever for such a request in the laws of evidence. The only foundation possible for such a thing would be the bigotry of those who cannot be said to have any real interest in dependent children. Half-educated and narrow people frequently, in their zeal for the spread of the so-called evangelical religion, regard it as a misfortune for any child to be kept under the "influence of Rome" in a Catholic asylum.

I am sure that you who are here will agree with me that the only possible basis for the requirement that a child shall be made to produce a baptismal certificate, when those who know the child and know its affiliations swear it is Catholic, the only possible motive back of that requirement, is this narrow bigotry which is not American and which does not represent the feeling of the vast majority of American people who are fair-minded and wish to give everyone a fair show, and are glad to show fair play to all. We ask no favors. All we want is a fair field. Then we will take care of our own; and if, in the Providence of God, others are attracted to us, so well and so good. But we must stand up for our own even if to bring the justice of our position strongly and rightly to the notice of our opponents, we in turn demand that they themselves be required to produce their own baptismal certificates or other written evidence of membership in their own respective churches. We are not going to get anything by turning the other cheek. I do not believe in it.

You have been discussing the delinquent child. Of course, when the child is delinquent, it has already that quality which requires the attention of the court, and yet because it is a child, because its character is unformed, because it is undeveloped, because it has not the responsibility of an adult, who is responsible in the eye of the law, we believe that the delinquent should be treated rather with the idea of prevention than of punishment, and committed to some institution under the care of the State. Therefore, we have these juvenile courts which segregate the juvenile from the adult in order that the judge may if possible, acting there somewhat in a parental capacity, as a father would among the unruly at his own hearthstone, that the judge may, if possible with safety to the community, leave that child in its own home.

Of course, we should preface all discussions like this with the statement that the law means something. The law is the rule of action for us in any community in order that we may all contemporaneously exist in peace and have the fullest opportunity for the development of our individual powers, so that one may not encroach upon another.

So it becomes the primary duty of the tribunal to see to it, as far as lies within its own jurisdiction, that the community be made a safe place for good people. The time-old method of making a community a safe dwelling place for good people is to separate the law-breakers of the community from the law-abiding citizens, and send the former to prison or worse. We have tried this method for over four thousand years with not very commendable success. We have very little to show by the use of these methods, other than the temporary protection of the community from those who have offended against its laws.

Awakening to that idea in this later day, we are seeking to find a method by which, while protecting the community, we may benefit the offender and perhaps train him into a social being and make him capable of becoming a helpful member to the community.

Take the modern penological methods in penitentiaries, where the dominant note is education, where they attempt to educate the criminal into good citizenship. How do they go about it? By indeterminate sentence; by the creation of schools within these institutions, where those who are illiterate may be systematically taught to read and write, and those that are literate may be carried further along the line of learning, in order to develop their talents, and make them useful members in the community. Now, the indeterminate sentence works by keeping in the institution indefinitely the man who fails to bend his will to the conscience of the community. The man who speedily bends his will to the conscience of the community and shows himself to be worthy of respect and of confidence is liberated and turned back to his fellows in society—not altogether to the place that he has forfeited, because unfortunately he goes back into society with the handicap that always weighs down the jailbird.

The juvenile court segregates the juvenile from these adults; it avoids sending the boy to prison or to the penitentiary, or even to the house of correction, leaving the boy in his home where, under the care of the probation officer, he will be watched over and helped. I have no doubt there are some probation officers in the hearing of my voice. These probation officers are the main improvement that marks the modern method of dealing with juveniles. They are the hands and eyes of the court that gives the child a further chance. After it has learned of its mistake, the child returns home, with the promise to do better in the future, with the promise that it will prove itself worthy of the chance, and be no further source of trouble or disorder or disgrace or perhaps destruction in that community.

Of course the judge who sits there in these courts must use a great deal of common sense. He must be good to the child and yet not so good as to be good for nothing. He must see to it that when a child has done wrong it undoes the wrong as far as possible. That is the best way to correct a child. If the child has stolen, it can be made to make restitution, not perhaps all at once, but little by little. If the child has broken a window, if the child has broken gas fixtures, or other like things, in order to sell them at second-hand so as to get money for moving picture shows, let him work, if he be a working boy, to pay for the damage, or if the child has parents, let them be appealed to, to advance money to replace the damage done.

I am sure that those of you who are familiar with the subject know full well that sometimes little children scarcely eleven or twelve years of age will in a few minutes inflict two or three hundred dollars damage in a vacant house, in order to dispose of what they get for from fifty cents to a dollar. Then they are "high rollers" for a time, according to their standard.

The treatment of the child, in the prevention of delinquency, after the parental fashion, should keep the child under proper influences, and keep it from wrongdoing, making it get back into the home, there to live a correct and right life, helped much by the court through the aid of the probation officer. The prevention of delinquency is always most efficiently brought about in the way suggested by Father Moran, by awakening the parents of these children with such tendency to a sense of their responsibility; by impressing upon them the truth that, inasmuch as they have the custody of the child, they owe to the child education and support and protection. They must learn that their custody of the child depends, in the eye of the law, upon their fidelity to these duties.

A delinquent should not be taken out of the home, no matter what its offense, and put indefinitely in an institution to remain there during minority, when the parents have not failed in the performance of their duty to their child. Custody of the children is the parental right. You invade the right of the home when you ruthlessly take out of that home, a little son, on account of a misdemeanor or some minor offense and send him indefinitely into an institution, depriving the child of the love and care of its mother, taking away the opportunity to learn to love that mother, the opportunity to have faith in its mother, and to receive the loving care that only a mother can bestow. God has given that child to the mother, and while the standard of that home may not be our standard, if it will bear a fair comparison with the conscience of the community, then no public officer should invade the sanctity of the home. The hut of the peasant is as much his castle as the fine palace of the rich man.

This leads me to say that some of these zealous but misguided social workers, anxious to break up homes, finally drop back upon the position: "Judge, she has too many children." How do they know that? It is true she may be the mother of from seven to ten children. It is true she is working from early morning to late night. Her work is never done. She is always thinking about the little ones, and sewing and cooking for them. But I do not need to speak of that to an audience such as this, where there are so many women who know about these things better than I do. When a good woman, with no family connections and no present prospects of ever having any family connections, who lives at a club, and wears tailor-made clothes, says to the court that the home is not in the apple pie order of her club apartments, I gently remind her that the poor mother's economic condition does not enable her to employ three or four servants.

Mr. Beadle: I am reminded by what I have heard of what Dr. Holmes, of Boston, is reputed to have said, that, in order to rear a child properly, we should begin with its grandfather. I suppose we are beginning with the grandfathers and grandmothers of a future generation in trying to do something for the delinquent children of to-day.

When we see the conditions which must prevail in a society from which God is practically excluded, conditions which have been described by those who have spoken this morning, it must appear that there is something lacking in our Catholic people. There is something wrong with them; they are not living up to the requirements of their religion in permitting so many young people to fall into delinquency. They must awaken from their lethargy, and take notice of what is goin on around them, and assist in the works of mercy and charity that are waiting to be done, if the Catholic religion is to have its proper influence among our people.

Therefore, sitting here, I thought it well to bring to your minds the desire of our Holy Father, Pope Pius X, that his pontificate should be devoted to the re-establishment of the world in Christ. If we would unite with our Holy Father in his intention, we must first re-establish ourselves in Christ. Those who are trying to do this know how hard the effort is. Those who have raised children know how difficult it is to fix in their minds the idea, if they are to be good men and women. They must be renewed in Christ every day. Filled with this idea, when we return home, we should try to carry it out in our families and in our parishes. If we could carry this idea to delinquent Catholic parents, who fail to appreciate the evil conditions which surround them, the face of the earth would soon be renewed, and there would be a new people in a new world, in which there would be little use for courts for delinquent children, and after a few years little use for reformatories, or prisons, or penitentiaries.

If we wish to make this world a Christian world, as it should be, let us bend every energy of our natures, by prayer, by work, in season and out of season, to its re-establishment in Christ.

The Chairman: Our time has expired. After luncheon, which will be served to the delegates as the University's guests, we are to go to the White House to meet the President. The meeting will now adjourn.

SECOND MEETING OF THE COMMITTEE ON DELINQUENT CHILDREN.

WEDNESDAY, SEPTEMBER 25, 9:30 A. M.

Hon. Patrick A. Whitney, Commissioner of Corrections of New York City, presiding.

THE CHAIRMAN: You have signally honored me by selecting me to preside over to-day's session of the Committee on Delinquent Children. The child under sixteen years of age is not committed to the care of the Department of Correction in New York City. That department looks after the safeguarding of about 4,500 persons, all over the age of sixteen. This is the daily average. Of this number, about 800 are persons awaiting trial, the balance being the committed prisoners confined in the penitentiary, workhouse, reformatory and district prison. This statement is simply explanatory of my position for the purpose of showing you that my knowledge of delinquent children is somewhat limited, and that I come to this Conference as a pupil and one very anxious to learn from others whose experience qualifies them to give instruction. The information gained here can be made use of in the institutions of the New York Department of Correction, in bringing about the reformation of some of those confined in them, who, though beyond the age of sixteen, are yet children in fact, subject to the same influences for good as the younger brother who comes under the jurisdiction of the Children's Court.

And what splendid work the various juvenile courts are doing throughout this country! Nearly every State in the Union has laws governing such courts. Nearly every new legislature has presented to it amendments to existing laws, showing that the people of the land have awakened to the fact that the child must be looked after in such a way as to bring forth the good and make him or her a useful member of society.

During the year of 1911, 15,163 children were arraigned in the Children's Court of New York City. The disposition of the cases was as follows:

Committed to reformatory and other institutions	3,297
Committed in default of payment of fine	204
No formal complaints taken	683
Acquitted and dismissed	3,365
On suspended sentence after conviction	2,142
Released by payment of fine	695
Sentence suspended after probation	3,376
Committed after probation	399
On probation pending disposition	714
Cases pending disposition	288
Total	15,163

The 3,297 enumerated above as having been committed to reformatory and other institutions were nearly all sent to about forty institutions of denominational character where religious instruction is given in addition to educational and industrial training.

This session is to deal with the causes of delinquency which tend to bring such a vast number of children before the judges of the juvenile courts; it is also to deal with the treatment of delinquent children. Find the causes, and proper treatment may be administered so as to effect cures. Indifferent home training, bad environment, disease, injury and heredity are some of the causes of delinquency. Apply the proper remedy if the cause is one that will admit of a cure.

Is the child corrigible or is he incorrigible? If he is corrigible, it is the duty of the parents or guardian to endeavor by proper methods to correct his faults. If, on the other hand, he is incorrigible, physical restraint in some institution is the one means of preventing him from becoming an actual criminal.

Dean Arthur Holmes, of the Pennsylvania State College, in a chapter on "Moral Deviates," states that when delinquents appear for clinical examination, inquiry is made of the parents or guardians of the child for the purpose of securing a narrative of his life history, including especially a detailed account of his conduct and of any causes that may have brought about his moral deficiency. From the personal history of the child, we pass backward to the family history, making note of any hereditary influences that may appear. After the oral examination comes the usual physical examination for the purpose of disclosing the presence of removable defects or permanent stigmata. Then the mental examination follows, revealing the presence of any defect in mentality. To these reports a sociological investigation may be added, for neighborhood, home life and moral training have often a great deal to do with moral incorrigibility. Inquiry must be carefully made into the nature of his acts to ascertain their relation; first, to the impulses or instincts giving rise to them, and, secondly, to the purpose or end that was intended to be accomplished. Dean Holmes recites numerous cases where investigation showed that delinquency was the result of disease in early life, scarlet fever and diphtheria having left their marks on the mentality of the sufferers from these diseases. The intellectual faculties were so injured as to prevent the performance of rational acts of conduct. He also states that falls, injuries, blows upon the head or other physical shocks should be investigated, but should not be given too much weight unless the series of bad actions began immediately after such injuries. When bad heredity and bad environment coalesce in one individual; when to these are added physical defects, the physical and moral diseases of a pauperized home, neglect of training, and a neighborhood destitute of any uplifting circumstances, moral delinquency is sure to follow. Dean Holmes, to my mind, has outlined a manner of investigation which could be followed up with good results. In fact, such work has been undertaken at the City Prison of New York, commonly called the "Tombs," by Dr. George M. Parker. The statistics gathered so far indicate that it may be productive of great good in determining degrees of responsibility.

A very interesting case is now under observation at the prison mentioned. It is that of a young man seventeen years old, who, after bringing a dissolute young woman to a hotel, drew a loaded revolver, ordered her to pass over her jewelry and money, and stated he would "shoot up" the hotel before leaving. His arrest followed. On arraignment at the Magistrate's Court he pleaded guilty to carrying dangerous weapons, and gave as his excuse that on a visit to the hotel a few nights previous, he had been robbed, and he intended to hold up the hotel clerk in reprisal. His parents are very respectable. The mother stated, on examination, that at birth, the son's head had been injured and that he was more or less flighty. The psycopath's conclusions will have, no doubt, a marked bearing on the case.

As I stated before, find the cause, then apply the proper treatment. If it be a case for surgical care, bring the surgeon; if medicine is necessary, prescribe accordingly; if it happens that bad association is to blame, remove the patient from such companionship. Save the child, if possible, before he reaches an institution. But if the law requires confinement in an institution, let it be one where he will have opportunity to work in the open fields and be brought closer to nature, and where he may be housed in a cottage free from prison atmosphere.

By the way, there are several institutions with which I am acquainted that have covered this field very well. They are the Agricultural School connected with the Catholic Protectory in New York State; the Juvenile Asylum; the Hebrew Home, at Hawthorne, New York; the State Agricultural Society at Rochester, New York. I have had the pleasure of visiting the Home at Shirley, in Massachusetts, where a reformatory is established. My visits were for the purpose of getting information to use in connection with buildings which are to be erected by the City of New York for a reformatory of misdemeanants, an institution which will take charge of inmates whose ages range from sixteen to thirty years, those beyond the juvenile age.

The city has been generous to me this last year and has appropriated the sum of $550,000 so that an institution can be established in some country place. At the present time, there is in contemplation the purchase of about six hundred and fifty acres, and the architect is arranging for the erection of our buildings to house those young men where they will in addition to some industrial training also get an opportunity to do farm work, which students in criminology believe to be one of the best things for reformation purposes.

But by all means let us try to reform the delinquent child by the best plan I have ever heard mentioned, namely, that of Father Scanlan, of Boston, which was outlined at the section meeting held on Monday last. Father Lynch, of New York City, is working up a plan on somewhat similar lines—that is, the reformation of the delinquent child right within the boundaries of the parish.

Effective work can be done before arrest if we take it up under the direction of some organized body connected with the Catholic Church.

This committee can not too strongly urge the adoption of such a method by the National Conference of Catholic Charities.

Ladies and Gentlemen, the Reverend James Donahoe, City Missionary of St. Paul, is here, and he will read to you a paper on the Causes of Delinquency.

CAUSES OF DELINQUENCY.

REV. JAMES DONAHOE.

A few years work among wayward boys and girls puts one in possession of facts that cannot all be given to the public. It would be an insane act to tell the virtuous girl how all immoral women went astray. It would be an unpardonable offence to inform our good boys of all the steps taken by the bad ones in their downward course. Even in addressing adults common sense councils that a wise reserve be maintained, especially by a priest to whom is confided much that his confidant knows he will never speak about specifically.

You are aware that boys and girls go wrong everywhere. In the big cities, many of the youthful wrongdoers are legally labelled. When they have gone through a children's court, and it has been established by proper procedure that they have violated some legal statute, they are called "delinquents." We are face to face with the discouraging fact that the juvenile court is a necessity in suppressing tendencies to wrongdoing and lessening the number of those who at an early age begin to head for prison bars, or imprisonment of body and soul in a house of ill fame.

While we, Catholic charity workers, admit the necessity of a children's court in dealing to best advantage with the erring sons and daughters of Catholic parents, we are desirous of lessening the number who are being brought before a judge to answer for their misdeeds. To do this we must attack the causes that are sending the young courtward. Many of our laymen and women have become volunteer probation officers and are doing excellent work in reforming and directing aright, youthful lawbreakers. Such work has put some of you in possession of very important facts regarding our delinquent children and you probably expect much more from me than I can crowd into a fifteen minutes' address.

While commendable efforts are being made by our people who are prompted by the highest motives, we feel that we have not achieved the fullest possible success. Though our work with delinquent probationers has resulted in considerable good to them, we feel we should accomplish more. Many of us have grown to realize that we can be truly successful only when, as an united body, we weaken the power of those evil forces that have been the biggest factors in increasing the number of delinquents.

The petition that hales a boy into a juvenile court must charge him with committing some misdemeanor. In a report of the work of the

St. Paul Juvenile Court, there are set down thirty causes of delinquency. Some who are not conversant with such reports may wish to be told the nature of the charges made against minors. They are arson, assault with dangerous weapon, assault and battery, begging, burglary, breaking car seals, carrying concealed weapons, carnal knowledge, disorderly conduct, drunk, destruction of property, forgery, grand larceny, indecent conduct, incorrigibility, jumping on moving trains, loitering, placing obstruction on railway tracks, petit larceny, reckless driving, rushing can, shooting craps, trespass, truancy, vagrancy, violating bicycle, curfew and firearms ordinances; violating tobacco law, violating pool room law.

The charge that brings most boys into court is petit larceny. With girls we find incorrigibility at the head of the list. Incorrigibility covers a multitude of sins, but it most often means immorality. Time does not permit my lengthening this list or commenting on the tabulated causes of delinquency, for I must come at once to the primary or real causes of loss and lack of Christian character in our youths. To deal best with the causes of delinquency one should divide them into groups. As it is impossible to deal with all contributory causes in the brief time allotted to me, I must deal only with the most important.

All agree that parents are most responsible for the shortcomings of children and so I shall confine myself to home conditions, and try to state facts about homes of delinquent boys and girls that will be of help to you and shed some light in dark places. If we study the homes that foster, or permit the development of evil tendencies, we find that they are broken up and made unfit places for the proper training of children by: Death of father or mother, invalid condition, or prolonged and impoverishing illness of father or mother, mental deficiency of father or mother, insanity, desertion, divorce, imprisonment of the head of the home, constant quarrelling, loss of faith on part of parents and consequent lack of religious training of children, intemperance, laziness, insufficient income, love of pleasure, especially craze for theater-going, bad housekeeping, a roomer whose influence over the home is bad, immorality.

The list of factors that break up the home or weaken its salutary grip on the children could be considerably lengthened. Our purpose is rather to call your attention to the most prolific or primary causes of delinquency. I must confess my inability to charge up to each cause its full share in starting the young on the road to moral ruin. I don't know any person who has given us all the information we should have about homes of delinquents. If some one were delegated to investigate 500 cases and give us clearly tabulated results, not all would agree with him, because every investigator begins his work with preconceived notions which incline him to hold to set views or to make capital for a cause that he espouses. For instance if a socialist took up such work he would give to "Insufficient Income" an undue part in causing delinquency. An ardent believer in total abstinence would likely overestimate the part that "Intemperance" plays in wrecking young lives; and the person who is a good patron of play houses might think that love of theatre-going had very little to do with rendering a home unfit to guard the young aright.

I do not expect you to agree with me, though some of my conclusions have been reached after considerable investigation. I, too, started with pronounced personal views and these may have inclined me to attach overmuch blame to certain generally recognized causes of delinquency. I am sure that we will all agree that there are two primary causes that stand out above all others, and are the most dire factors in demoralizing parents and blighting the character of children of Catholic parents. They are neglect of religious duties and intemperance. We must treat of these together as they usually operate at the same time. When they are found divorced, which is the more evil force? I have no hesitation in stating that intemperance brings about the worst consequences and therefore is the greatest of all real causes of delinquency.

In my efforts to arrive at safe conclusions I found, after I had set down a long list of delinquent boys, that it was difficult to arrive at the percentage who were started wrong on account of the lack of religious training. Other contributing causes that had to be reckoned with insisted on intruding themselves. It is most difficult to get definite pronouncement on this most difficult matter, even from leading Catholic charity workers. Most of my letters of inquiry on this point are unanswered and the statement here made is not an averaging up of different figures given by informants. I believe that Catholic social workers will everywhere find that over 30 per cent of our bad boys and girls are children of fallen-away Catholics who have neglected religious training in their homes. When we consider the father alone (very often he is a deserter or is in prison), we find that in over 60 per cent of cases, that he had long since given up the practice of his religious duties.

It is much easier to get the definite expression of social and court workers in regard to the evil effects of liquor drinking on the children of the intemperate. We find, however, a great difference in the estimates given by different authorities, ranging from 15 to 70 per cent. The most exact data is found under the heading "Intemperance and Dependency." The help gotten from printed records in regard to the relation of "Intemperance and Delinquency" is not very great. I have no hesitation in claiming that intemperance is responsible for the delinquency of over 50 per cent of our children who are haled into a juvenile court. In this I am not claiming that 50 per cent of the parents are drunkards. I mean the ill effects of liquor drinking on the young who are too much inclined to imitate the failings rather than the virtues of parents. I put among the intemperate, every man who sends his boy or girl to the saloon for beer even though that father would not drink to excess. I group among the intemperate every man whose foul tongue is loosed by his visit to a saloon on his way home from work. What men call a moderate amount of liquor in some cases poisons the husband's mind against his virtuous wife. Under the debasing spell of a few glasses, he becomes impatient, critical and later on abusive. When his brain is muddled he loses his love for wife, forgets his responsibility to his children, accuses his faithful partner of most vile actions and calls her names that are applied by his saloon associates to women who have fallen to the lowest depths of immorality. Some children in consequence, hear from the lips of their father, the most obscene language and learn from him (who can take a glass and leave it alone) their first and alas, too often, their second lessons about things that ought not to be even mentioned in Christian homes.

Don't think for a moment that it is only the liquor imbibed by the sodden drunkard that drives God from the home and the children to the streets. Every drink that unfits a man to be the provider, protector and exemplar of his children should be condemned. We have reason to set ourselves against liquor drinking, for there is no country in the world that is suffering as much from the evils of intemperance as America. There is greater need of its being denounced from the pulpit than ever before. Liquor drinking and immorality are closely linked in saloons, in many places of amusement and even in homes; and we, leaders in social uplift, should understand fully, the part that the use of intoxicating liquors play in demoralizing boys and girls so that we may see the necessity for working together vigorously to remove this curse from the homes which call us to their aid.

THE VICE-CHAIRMAN: Mr. M. F. Doyle, who was to read a paper on the Treatment of Delinquent Children, has been called home on account of the illness of his mother.

DISCUSSION.

JUDGE DELACY: Will Father Donahoe oblige us with a statement as to the workings of his Curfew Law, and his opinion of the advisability of such a measure in an American city, say, of one hundred thousand population.

FATHER DONAHOE: In reply to the question, I would say that in St. Paul, the Humane Society is most concerned about the enforcement of the Curfew Law. In Minneapolis and St. Paul, the Humane Society takes a very active and important part in the correction and direction of children, more so, I think, than in the East. The matter has been discussed very much at the meetings of our Humane Society. We find it difficult to enforce the law for the reason that possibly we have not as much to say about the police force as we ought to have.

I believe in the Curfew Law. It has been productive of good results. Do not imagine, however, that in St. Paul it has been uniformly enforced. In fact, the police have failed so much in their duty in this regard that we have thought of having the sexton of the church or the janitors of the schoolhouses ring the curfew and assist in keeping the children off the streets. That would be a matter of volunteer work, but we have not put it into operation as yet.

Judge DeLacy: May I ask Father Donahoe a further question, whether he considers the proximate cause of the child's wrongdoing to be the presence of the child on the street, or the facility that the child has for entering places where liquors are dispensed.

What is the cause that has led him to the conclusion that a curfew law is a wise measure? In our section of the United States there are laws forbidding minors to enter saloons and forbidding saloons to serve minors, and these laws are very strictly enforced. It is somewhat surprising to some of us to know that there are places where children are permitted to enter establishments where liquor is dispensed. And the desirability of a curfew law in cities of one hundred thousand population and over is very much doubted.

Father Donahoe: We have a very peculiar situation. We have to consider the city, both its down town section and its residence section. The most peculiar thing about it is that the law regarding children's presence in saloons is most violated in our residence sections. And so, from that standpoint your question could be answered at once by saying Yes. We want a curfew law to prevent children from being sent to the saloon.

Down town, however, it is a different proposition because I believe the police down town are more efficient. There are not many children there who enter saloons for beer any time.

But on the whole, that question may be answered by saying the curfew law has given best results in keeping the children off the streets down town where are to be found the most evil associations. The practice of sending children for beer is found mainly among a class of people who have been accustomed to drinking with their wives and their children in another country, and they think that they can carry on the same practice in this country without any dire results.

Rev. Thomas J. Moran: When I was located in Jersey City I began to learn something about the troubles of the children who ran the streets at night. Since then I am convinced that there is no greater cause for delinquency than the frequenting of the streets at night by boys.

My first question when anyone comes to me about a boy is, "Does he go to school; is he out at night?" If they say he goes to school and he is at home nights, then I say, "My institution is no place for him, because he is too good and I want only bad boys."

So I came to learn the need of a curfew law, and I started a little one of my own. I ask the mothers whom I meet, and I meet most of them, "How about the children; are they at home at night?" By way of parenthesis, let me say that the mothers and fathers, principally the mothers, of the wayward boys we meet, especially in New Jersey, are good religious women. But they are too soft and too easy with the children.

They expect to raise children in the large cities of this country as they could raise them in the small towns in Europe, which of course is impossible. They expect to let them run as they will, in other words to bring themselves up, which may be possible in Europe but it is not possible in our large cities.

So, therefore, I had a chance to ring my curfew very often. Every time a mother came to me I said, "Well, how about the children?" They never thought anything wrong in letting them run the streets. So I would say, "How about the children; are they in, at night?" "No, Father; I cannot make that boy of mine stay in nights." "How old is he?" Well, sometimes, you know, they would be thirty-five. (Laughter.) Generally my advice in a case of that age was to tie him to the bed-post. But very often, the boys in question were eight, nine and ten years old. I would ask the mother, "Why can't you do it?" "I cannot do it, Father."

"All right. You cannot go to confession unless you keep your boy at home. See if you cannot keep him at home, and come back next Saturday and tell me about it."

There was my curfew. In a little while I had them attending to my curfew. I think if the priests in the confessional took a little more care of the mother it would bring effective results.

I remember once after I had started it pretty well, a policeman on the beat asked me, "What are you doing with the women around here?" He said he heard Mrs. M. shouting to her boy who was running out after seven o'clock, "Here, Johnnie, come back here; do you want Father Moran to put me back again?"

THE VICE-CHAIRMAN: There is no question but what Father Moran has given a suggestion that some of the priests might follow with good results.

We expected to have an address by Mr. Michael Francis Doyle, of Philadelphia, on the treatment of delinquent children, but Mr. Doyle was called home on account of illness in his family. I shall ask Father Lynch to take the floor.

REV. THOMAS J. LYNCH: I feel greatly obliged to Father Moran. He has given us priests a lesson that is positively inspiring. It took the heart of an apostle to reach the hearts of the people in that way, and personally I feel very much indebted to Father Moran.

I am engaged in the children's court work in New York. I say this, not for personal reasons, but because I think Catholics ought to know what other Catholics are doing. I have organized and am the head of the only chartered Catholic Prison Society in the country, so far as I know. In New York, we have separated charity from correction work. I was appointed by the Cardinal on my own request to organize this prison society of New York. We handle the juvenile and adult delinquents, and all discharged prisoners from the State's prisons; and as much as possible, those discharged from County prisons also.

We have at present under our supervision, under probation, about four hundred adult people. I have from Sing Sing, Dannemora, and all State prisons, about eighty-five prisoners on parole, by agreement with the parole board; and from the children's court, I have to deal with about four hundred cases of children every month.

In regard to the treatment of delinquents, I have proposed to the Cardinal (and he has adopted it) a plan that is quite similar to that of Father Scanlan which has been so highly and deservedly praised here to-day. There is this addition, however, as a result of my experience in New York. I do not want to pass it on as a general principle, but I know that in New York, vast as it is, with its teeming foreign population, with the diversified interests and the responsibilities that come out of such conditions, we cannot find enough volunteer workers to do the work. Advisory boards, as a rule, in the St. Vincent de Paul Society, are acting in New York. But as it is, I hold, and my experience in the children's court verifies it, that we get only the chronic cases. They come to the children's court because they are the result of forces that have been working for a long time.

We must first go into the homes and learn the acute conditions before they become chronic. For visitation purposes we want, whether they be volunteer or paid visitors, those who know something about the work, who are trained by nature. You cannot be trained artificially for visitation work. You must have it in your heart and head, and love it. Find a good woman, who is not of the parish, to go into the homes of the people and learn their condition, and bring them to the pastors for relief and care in order to stem the procession that leads to disaster.

Turning to statistics, I find that out of three hundred and sixty cases in the children's court, one-third of them were there because of improper guardianship. Drink and disease and dissolute life practically cover the whole situation. The fact of the matter is, that when you take out improper guardianship cases, you have very little, except cases which are merely the result of the mischievous proclivities naturally to be looked for in the young. We can cure home troubles in at least seventy per cent of the cases. There will always be a certain percentage of failure of effort; that is the result of human weakness. But in seventy per cent of the cases, I believe, the domestic trouble can be remedied.

However, we may have the child in court on account of civic conditions. In New York, I find several such sources of delinquency.

In the first place there is the widow or widower who has to earn a living. The children while they are in school are safe, but when school is over, they run the streets. We have many cases where children are arrested by the Gerry Society and brought to court because they are a nuisance to the neighborhood and a source of harm.

In the next place they have not sufficient public playgrounds. In this case what are the children to do? Of the children going up to the courts, one-third come from districts where there are no playgrounds.

Again, when the boys are on the streets at night, we have no places for them to go. We have a certain number of boys' clubs in the city, and some of the priests have started athletic societies. But what we need is a proper place to give a boy a chance to get rid of his energy. He is bent only on destruction, of himself or anybody else, and if he breaks his neck, why it is his neck.

So we must give these children an opportunity to enjoy themselves, to enjoy themselves in their own robust, riotous way. We must get places where the children of the widow and the widower, who cannot afford to keep a housekeeper, will be kept during their leisure hours. They must also be provided with public playgrounds, open spaces for the summer and properly sheltered places for the winter.

I have suggested that some of the schools be opened for that purpose. What do I hear in reply? "Let the children invade the school rooms; Oh, no; we could not think of that." We have parochial schools. They are used by our children during the day, and some of them turn up next morning in the children's court because they have no place to play. I raise my voice in protest against such a practice. They come the next morning to the children's court because you are not giving them opportunity to occupy themselves rightly under proper care.

I know perfectly well it is rather difficult to do this in some cases, but if the others can do it, why cannot we do it? It is difficult, I admit, and it may increase the expense. But I would rather have an expense in that respect than to have my home invaded by a probation officer.

The fact of the matter is this, that out of one hundred cases which I investigated in the children's court, the majority were so trivial as to arouse a sense of indignation. There were forty cases for shooting crap. That happens because the boys have no playground. If they had other things to do they would not shoot crap. I think I would shoot crap if I had nothing else to do, if it were only for buttons. (Laughter.) There were two arrested for fighting in the streets; two for selling chewing gum without license—this in New York City; there were a number arrested for lighting bonfires in the streets, and so on.

The only two boys in the whole list who should have been arrested were two boys who broke into a closed house and destroyed the plumbing. I would send those boys to the reformatory unless I saw a good reason to do otherwise.

I want to tell you right now, and I do not care who hears it, that you are going to have a hard time in all your cities, when you meet the concentrated efforts on the part of reforming legislators, in an endeavor to control your city. They are putting forward all the time some legislation to control us in our home life.

One of the schemes is this, that as soon as a child is arrested, before the judge decides to hold him delinquent, an investigation is made of the home. To say nothing of it being absolutely unconstitutional to do this, what would be the result? You women that have large families, or know what it is to have them, know that dishes cannot always be washed in a minute and the house cannot always be in perfect order. Now when this officer of the court comes in and sees these conditions, it becomes at once to him, an improper guardianship case. The visit is made usually, say, in the morning, before there has been time for everything to be fixed up. If such a thing as that is done, you are going to have a groundless multiplication of improper guardianship cases. Our Catholic name will be disgraced, these homes will be unjustly invaded and their private affairs will be paraded in Court reports for every prying eye. I find, too, that seven-tenths of the children coming into the children's court show the result of neglected religious training. The same holds good in your department, Mr. Commissioner. I find that seven-tenths of the prisoners going into prisons are there because of no moral or religious training.

But I am keeping you too long. I have put these thoughts before you. The remedies you know yourselves. Look out for legislation, in the first place. Try and remedy the home conditions, as Father Donahoe has wisely pointed out. We priests know the wisdom of that. The important thing is proper method. I may have one method, you another, and some one else another. In a summary of all of these methods, we all learn something which can be of benefit. I do not know how you will find it in other cities, but in New York the condition is appalling. Ninety per cent of Italian children are absolutely with religious instruction, and we cannot get them to go to Sunday school. Nobody loves the Italians more than I do. I was educated in Italy, and I know all about them. I have worked for them. Yet I have to say that they are the menace of the City of New York. The Poles and Bohemians are drifting in the same direction. We must improve our methods in facing the situation.

MR. MULREADY: Will not Father Lynch tell us how he happened to sit as a member of the parole board? I want to know whether he is a member of it and how it is organized.

FATHER LYNCH: I regret to say that I am not a member of the parole board. The members are appointed by the Governor. New York State, in some respects, is very broad. We have a most admirable head of the State Prison Board, Superintendent Scott. He is to my mind one of the biggest and best men I have ever met. We are warm personal friends, but that does not matter. He would tell me what he thinks from his point of view, just as my own brother would. I sit in the Board because I represent the Catholic Prison Society. The Jewish Society is represented there, and the New York Prison Society also is represented. We have fortunately now a Catholic chaplain, Father Cashin, who is a very efficient man, and has won the good will of Protestant, Jew and Catholic.

I sit there through the courtesy of the Board, and I must say that they accord me many privileges in the handling of men. I am glad to say, too, that through the mercy of God and some knowledge of human nature, I have had success in dealing with these people. Success counts greatly in one's favor. In a year I have had eighty-five men from Sing Sing, Dannemora, etc., to see to, and only five have gone astray. But those were men who were known in the prison as absolute incorrigibles. They come out just to "have their fling" and go back again, because they found prison a good boarding house. Some of these men do not care how long they stay there if occasionally they can have a good time.

I am not on the Board, but practically, as far as the work goes, I am a member of it. I wish we could do more in some respects than we are doing. The up-State prisons are in bad spiritual condition, and some of the city prisons, too. But we have a gentleman here (referring to the Vice-Chairman) who is going to help remedy these things. He has done an immense amount already for the benefit of the county prisoners.

THE VICE-CHAIRMAN: I will add to the remarks of Father Lynch in regard to the city prisons, that to-day I received a letter asking that I make sure to be in New York to-morrow, because the Board on estimating apportionments will take up my requests for money with which to improve the conditions in the various prisons, such as the workhouse, penitentiary and Tombs prison. In the Tombs prison, as Father Lynch knows, we have proper accommodations for about three hundred and fifty, and at the present time there are about six hundred and fifty confined there.

FATHER SCANLAN: I would like very much to subscribe to the conclusions reached by Father Donahoe. I was forced to come to those views by some years' experience as chaplain of the State Reformatory in Massachusetts, and in teaching Sunday School in the truant school in Boston Harbor. Much of the delinquency that results in imprisonment is due to lack of sobriety in the homes, and to lack of religious training. It seems to me if we are going to face our delinquency problems, we have to go right back and locate the sources.

Two hundred and fifty Catholic boys on an average, came into the State reformatory every year, during my time as chaplain. I used to form two classes, one confirmation class, and one first communion class. Of those two hundred and fifty boys, there were usually one hundred and sixty who had never made their first communion, while practically none of them had ever been confirmed.

In forming the classes which lasted for six months, I discovered annually that pretty near every boy had to be taught to bless himself. That seems incredible, but it is a fact. And those who would bless themselves would make such a cross as would defy you to tell whether it was a Greek cross or a Latin cross. It was a cross between both.

As for the prayers that they knew, some of them recited a certain hodge-podge that they called the Our Father, and some of them knew the Hail Mary. The Apostles Creed was called the Abostle's Greed, by most of them, as they had no idea of anything except of the sounds. As for the Creed itself, most of them, the great majority, did not know it. This goes to indicate that the great majority of the boys that came to Concord Reformatory were there because they lacked the training that would have kept them out of there. In other words, they lacked spiritual training. That brings us to the next thought; why did they lack spiritual training? Because the homes were in such a condition as to beget not care, but neglect.

After my several years' experience, by studying out each situation, questioning boy after boy, and gathering a reasonable number of reliable statistics, I came to the conclusion that seventy-five per cent of the boys in the State Reformatory were there because of neglect on the part of their parents. Intemperance in most cases begot neglect. Drinking parents become careless parents; careless parents become indifferent parents; indifferent parents rear indifferent children; and the result of it is you have a harum-scarum lot that are a menace to the public, and ultimately wind up in the reformatory. These are two real causes of delinquency. Father Donahoe brought them out very clearly.

There is another cause which I would like to mention, which has been more impressed upon me since I came out of the reformatory; and I may say while I was there, as well. During the last seven years, I have been in the Cathedral parish. For the benefit of those who do not know where that is, I would say that most of the people living in our parish are poor. We have many who are very poor. I have no apologies to offer for them. They are splendid. But we have more than our share of unfortunate people.

Studying them there at close range, I discovered that many mothers, the majority of them, have to go out in the morning. They go out about twelve o'clock at night, or half-past twelve, and they are out until eight o'clock in the morning. I meet them every morning coming down Tremont Street. They have been washing offices all night. They reach home about half-past nine. They all have children who get up in the morning, I do not know how. I know that my mother had to call me many times before I would finally get up. I do not know how these children get up, but they do. They are supposed to prepare their own breakfast, and to have gone to school, before the mother comes home. She is at home until about four o'clock. Then, as the children are getting out of school, she is leaving the house again, to go to the offices and work until about eight o'clock. Some of these mothers do not work during the two intervals. Some work one interval and some the other. But most of the mothers are out in the morning, and in the afternoon from four to six, or seven to eight o'clock.

What does that mean? It means that the children instead of being under the care of parents as they are supposed to be, are under nobody's care but their own. When they are in school, of course, the authorities act in the place of parents, and look after them. I have in mind two striking instances, that will bring out the situation. They are not isolated cases at all.

Some years ago two families, one with nine children and the other with eight, two very respectable types of poor people, were deprived of their fathers. It was a peculiar coincidence that both deaths occurred at the same time. For practical purposes we will consider that they had the same number of children. These children were of about the same age. The oldest in one of the families was sixteen years, and the oldest in the other was seventeen. Both families had to face the world in practically identical circumstances. The woman with the nine children bravely set her course, and God blessed her. No matter what people said, she would answer, "My place is at home." "Oh, but you have got to get support for your children," said some. "Well, I will try to get it," she answered, "but I will never leave this house." And she did not leave it. People helped her. The Society of St. Vincent de Paul helped her, this person and that person helped her. Her oldest girl started to work, had worked only three weeks when an abscess developed in her ear. She was laid up for about six months. The next girl was not old enough to work, but we found something for her to do around the parish, after school. The boy was a fine fellow—there were two boys out of the nine children. He was given work in one of our church societies, after school. The man who owned the home said that he would do his share. He was not at all exacting about the rent until they got on their feet. That woman took in as much work as she could do, and yet her four rooms were immaculate. How she accomplished this, I do not know, but she did it well. She was the personification of cleanliness.

They struggled for four or five long years. After two years, when the second girl was of age, I got her a position. The boy was then graduated. In fact, that mother allowed all of the children to graduate. The boy found work easily. Now six of the children are working and they are living a beautiful life. Not one of them so far has shown any indication other than that they are all going to be children to be proud of.

There was no reason to suppose that the other family was not just as good as this one. But the second mother went out to work in the morning. She worked in public buildings, starting in at half-past twelve or one o'clock at night, and working until half-past nine in the morning. She went out again in the afternoon at four o'clock and worked in another place until nine or ten. I could see her eight children, day after day, running around after school with nobody to direct them. They would not go home because the mother was not home. Nobody cared where they went. They were obliged to get their own meals. Imagine them. The house was never well kept, because the poor mother worked herself to death. She was a good woman, and she is a good woman, but she was tormented by the children. She came to me and to many others at different times to get us interested enough to prevent a wayward boy of hers from being sentenced. I went into court last year in his behalf, and

I found that he had been up five times. One of her girls, who is very attractive, had gone a certain way. She is not terribly bad, but she is not overly good.

In view of what these cases typify, I feel that if there is any one thing we have to do it is to get back to the parish. Father Lynch has that same idea. I believe that only in extreme cases should anything go out of the parish. As I have told them in Boston, we do not call on the life-saving crew from the shore to save a little boy who thinks he is going to be drowned in a foot of water in the frog-pond in Boston Common. We do not call on the fire department for every little blaze that bursts up from the stove or because of a little grease which catches fire. Why call in extraordinary authorities in the name of the law to do things for us, right in our own little parish, which we can do for ourselves?

I think we ought not to forget that there is such a thing as parochial pride. We all have our little family shortcomings, but I was taught that a boy who will go out in the street and tell private family matters, even the most innocent things, is a boy whose discretion may not be trusted. We all have our little troubles; one quarrels with another about a necktie and all such little things, and girls sometimes fight over dresses. (I add that because I do not want to put all blame on the boys.) These things that happen in the family are natural and normal. If all of us were of equal mental poise, nothing would ever happen to ruffle us. We all have the distinct idea, I think, that whatever happens at home should be kept there. And whatever may happen to be wrong physically with a sister or brother, the mother generally cures minor ailments without calling a doctor. If she sent for a doctor every time one had a pain or an ache, she would never be able to pay the bills. Many a time a little matter of litigation comes up, wherein people by their own common-sense deductions come to a conclusion without calling in a legal specialist.

My idea is that in the parish we can get together by mutual agreement. It is a matter of education. We can become fully possessed of the notion that we are going to develop a parochial pride that will say, "Nothing is going to get out of this parish to humiliate its members if we can prevent it." If a boy is acting unbecomingly, our parish committee will act. Although it may not have formal authority from the State, it may have an implied authority that the people by common consent give it. Let that committee say to Johnnie: "See here, we know what you are doing; behave. If you do not, there is something going to happen, and it will be serious." Johnnie in this way can be brought up to learn that when this committee, speaking in the name of the people, speaks, it speaks with authority, and that he must change his ways. In most instances that is all that Johnnie needs.

What has been emphasized here to-day is this: Our policy all along has been never to recognize a crime until it became so overt and so pronounced that it had to be dealt with by public authority. We can anticipate crime as we can anticipate disease. A lady came into our Charities

Bureau recently, representing a floating hospital. She said to me: "Father Scanlan, we are going to advance our work. I want to tell you that if you have any case of an infant under your jurisdiction that is even suspected of any disease, let us know and we shall anticipate the disease. We shall take it aboard the boat and give it two or three weeks there, as a preventive measure, or, at least, as a precaution."

Let us know the pulse of our parish. We have the mightiest power on earth, if we only knew it. Let us know the pulse of our community, whether it be in regard to delinquency or poverty; whether it be an educational, moral or spiritual affair. I do not care what they are doing in other parishes. Our parish is our world. We live as one whole family; your interest is my interest. When we get that spirit, and get to know one another, I am sure the very humiliating spectacle I have been obliged to see for years in the public institutions, filled with an overwhelming majority of Catholics, will cease. I think you will all welcome the day when it does cease.

JUDGE DELACY: I have been illuminated by the remarks of Father Scanlan and Father Lynch. I think Father Scanlan strikes the nail upon the head by appealing to the sense of parochial pride. The parish is a huge family; the city itself is a huge family. The remarks of Father Lynch and Father Scanlan I hope will make plain the inquiry I addressed to Father Donahoe concerning the curfew law. I believe there are too many children arrested in our cities.

In order to minimize arrests it is my practice here to instruct the clerk, where warrants are applied for, to hold the warrants and simply summon the child to the court. That leaves the child in its home until it appears in court for trial.

The matter of a curfew law has my opposition, up to this time, because I can see no good reason for it. The statements of these gentlemen will indicate that the cause of child delinquency in over ninety per cent of the cases is the delinquency of the parents. Let us reach the parents; let us reach the home. Father Moran has a peculiar way of reaching the parent which I would commend to all clergymen. There are, however, a great many other parents who are unfortunately beyond the reach of his panacea. What can we do for them? Are we going to provide a curfew law which will simply fall upon the children when the parents themselves are to blame? Let us avoid, too, the passage of any act that is not intended to be enforced. One of the great causes of juvenile delinquency to-day is that children have too little respect for authority. When these laws are put upon the statute books and are not enforced, it simply engenders in the young, the spirit of contempt for law and for authority.

Besides, I believe this whole matter can be cured by awakening the parents to a sense of their responsibility for their children, by assisting the parents to make the home a delightful place for children during the evening hours.

What would become, under a curfew law, of these children described here a moment ago, whose mothers are away in the office buildings cleaning the rooms? They have no home to go to. Children do not like to go into an unoccupied room and remain in solitary confinement. In fact, the whole effort we are engaged in is to save people from confinement of all sorts. Houses are very good places to sleep in and to eat in. If we wish to sojourn in them, some other attraction must be added to them in order that the children may stay within the walls of the home.

I regard the juvenile court as a great educational institution. It is intended to make up for the deficiencies that have been found in the children. So, when the child comes into court, it is the duty of the judge sitting there to explain at length to the child the nature of its offending. If the child is in there for larceny, which I agree with Father Donahoe is the predominant crime that brings the boy to court, then the child must be made to realize what it means to steal. I have asked the little fellows if they had a thief in their home, would they like to have him in the room with their property, and a boy would reply he would not. If I ask him why he would not want a thief in the room, he will be apt to say because "He would take my dollar." "You do not want anyone to take from you?" "No." "Then, if you do the same thing, you do wrong. 'Thou shalt not steal.'"

Perhaps the boy's mother is standing there, and you may have the opportunity of discovering the disposition of the boy, whether he is truly sorry for his crime or simply sorry he has been found out. So you will ask him: "Do you love your mother? Do you want people in the neighborhood to point at your mother the finger of scorn and say 'There goes the mother of a boy who is a thief?'"

If the boy is worth while the tears will well up and he will throw his arms around his mother's neck and beg her pardon for the disgrace he has brought upon her, and promise to steal no more.

Thereupon he is called upon to make restitution. He may be poor, but it is a useful lesson to show him that the thief has no right to the thing he takes and that it must be restored. And if he is very poor, too poor to make restitution all at once, he must do it in small amounts of from five to ten, fifteen or twenty cents a week, perhaps.

Of course if the mother is a drunkard, which sometimes unfortunately is the case; if she has no regard for the dignity of her motherhood, then there is nothing in the home to correspond with the efforts put forth by the court and by the probation officers. The case does not call for probation, and the only recourse is to commit the child to an institution which will make up, in a sorry way at best, for loss of parental care.

The time is limited, and I do not want to go too far into this matter. We are speaking about causes of delinquency, its punishment and the correction of these children. In these later days of enlightenment, we have been led to separate the juvenile from the adult offender and treat the former in a special court of his own, giving him educational rather than punitive treatment. But even this has reference to the individual case of crime, and back of that individual crime, back of all crime, are universal social causes which must be studied out and remedied.

For instance, how can the mother who is deprived of the husband, the bread-winner, successfully perform both the functions of bread-winner and home-maker? So, knowing that to be true; feeling the obligation that society owes to every good mother, is it not the duty of society to come to the aid of the mother and by a pension enable her to remain the home-maker, by far the grander and more sacred portion of her trust?

Then, again, we know that drink is a prolific source of crime.

But what else produces crime? How many of our educated girls are taught how to make bread? They get husbands, but they cannot feed them. They do not know how to expend the family income, and the man who is given a dose of dyspepsia at the table is very apt to seek the remedy at the corner saloon. Misery frequently seeks its solace in drink. I have asked hundreds of these men, "Have you ever heard of Rip Van Winkle? He tried to drown his sorrows in drink, but he found that the sorrows would not drown." They have all heard of Rip Van Winkle. They have all had this experience with drink to the effect that it only makes them fall further down the ladder of misery. There is something besides knowledge required to preserve us all from sin. We all need the grace of God, and therein fails the scientific world.

Now, realizing that parental failure is at the basis of the child's offending, I require these parents to take care of their offspring. I show the husband that while he can endeavor to escape any worry by going from the home into the saloon or elsewhere, thus escaping the obligations of married life, the woman cannot escape. The children will cling to her skirts and beg for bread.

Under the non-support laws, delinquent fathers must pay, through the station house of the district in which they reside, on their pay night, the amount which is designated by the court. It comes through public channels and goes to the wife without the deduction of so much as the price of a postage stamp. And last week, ladies and gentlemen, the weekly collections amounted to some $950. The collections run from $800 to $1,000 a week. Last year they amounted to $43,000 in the aggregate.

In this way parents are required to maintain their children. Indeed, one of the criticisms made against your humble servant is that I have too much zeal in keeping families together. They say these families are not what they should be; they do not come up to a certain standard, and therefore it is to the interest of the community to break them up. If that logic were carried to its ultimate conclusion, then the good God would have stopped human families in the Garden of Eden, and Adam and Eve would have had no offspring.

Other social causes that produce misery, that lead to drink and to material suffering, are improper housing, vitiated air, impure water, impure milk that makes the baby sick and brings in the doctor with the bill which burdens the family and brings about poverty. There is a great deal of crime traceable to poverty. I believe we would decrease crime fifty per cent in this country if we would bring within the opportunity of every man remunerative employment, and if we could provide for a decent daily wage.

You social workers know that girls are employed in the department store at a pittance that will not keep body and soul together. And some of you know of floor-walkers in these stores who have brutally told these girls to seek the necessary wherewithal along the line of immorality. These are social sins. There are wrongs committed by parts of the social body that react upon us all and come back to injure us all. We are all one great body. We can go beyond the parish idea. We are a big city family; we are, in fact, a state family.

We must in all this work maintain the integrity of the home. The atmosphere of the home is domestic felicity, and that atmosphere can only be produced by virtues within that home. It cannot be imposed upon the home from without by the State, no matter how powerful the State may be. Let us seek to maintain the integrity of the home; let us seek to see there are proper housing conditions in the community, not only for the residential sections, but for the factories and the shops in the community. Let us see to the integrity of the food supply, so that the workers may get nourishment which may build up their bodies in order that they may perform their daily duties. Let us look for evil of all kinds and promptly stamp it out. Let us pull down the loan sharks, so that they may not fatten upon the miseries of the poor. Let us fight the social evil and cry out aloud from the house tops against this false notion of segregation, because segregation means recognition of the vile business. (Applause.) If the business is going on, it will need both victims and patrons, and no one here would like either to come out of his or her home.

Let us protect our girls at all hazards. The way to protect our girls is by holding up the ideals of purity before the minds of our young men. We want no double standard. We do not believe that the scientific explanation of the difficulties of disease is going to save these men and women from wrongdoing. But we do believe that we can hope if the ideal of the Holy Family of Nazareth be preached to the young in their school days. If they drink in that ideal, they will measure up to our most exacting standards of character and virtue.

MISS GAYNOR: I simply wanted to say that in St. Mary's Settlement in Chicago, conducted by the Catholic Woman's League, we take the children of working mothers at lunch, give them their lunch and let them come back to the nursery at four o'clock. The mothers can leave them until after working hours, and thus those children are kept off the streets.

MRS. THOMAS H. RYAN: I did not come prepared to speak, because I have not been doing this kind of work; but in Seattle we have been doing everything you have suggested here, getting hold of the delinquents and having them placed in Catholic homes.

Mr. Edwin Mulready: Mr. Chairman, I think we ought to congratulate ourselves on the success of the Delinquency Section of this Conference.

In order that I may prove myself to be a prophet I would have you recall what I said at the opening of this meeting—namely, everything in juvenile court work depends upon the personality of the judge. If we had all Judge DeLacys, we would have no trouble in the juvenile court. (Applause.) But because we have not all Judge DeLacys it is very important that we should go to our respective homes and remember the advice that Father Lynch has given us, "Look out for legislation."

Don't let us be treating hundreds of children in the juvenile court when only a few deserve to be there. In one juvenile court having jurisdiction in a certain part of the city of Boston, 1,035 children were arraigned in a single year. An arrangement was made by which the cases of children were referred to the probation officer of that court before arrest or complaint was made, and in three years the number of cases was reduced to 403, a reduction of 632. In two years 739 children were treated in this manner, and only 58 have returned to court. But, someone may say, "That's all right, but there must have been an increase in juvenile crime." Not at all, friends, there was no increase. Even the police testify that, notwithstanding the fact that it is a growing section of the city, juvenile delinquency showed a decrease.

These, then, are the two thoughts I have in mind at the closing of this Section: First, look out for legislation hostile to the best interests of the children, and, second, do not invoke the aid of the juvenile court except in cases where it is absolutely necessary.

Judge DeLacy: May I make just one remark. We have been making the dominant note, the drinking habit. Let us not forget that even drinking fathers oftentimes are a safeguard to the integrity of the home. Let us work on the drinking father and make him a sober man. We should not take the children away from him simply because he drinks. He may be of great benefit to these children even as a drunkard.

Mr. Mulready: I subscribe to that.

The Vice-Chairman: I congratulate you on the success of the meeting, and I now declare it to be adjourned.

SECTION MEETING OF THE COMMITTEE ON DEPENDENT SICK.

Tuesday, September 24, 9:30 a. m.

Dr. John A. Horgan, President of the Central Council of Boston, St. Vincent de Paul Society, presiding.

REPORT OF COMMITTEE.

THE CHAIRMAN: The care of the dependent sick in hospitals, the work of the out-patient department and dispensaries connected therewith, together with their possibilities in the abolition or correction of incipient diseases, and the need of Federal, State and Municipal prophylactic measures to conserve the public health were very concisely set forth by Dr. Leen, of Boston, at our Conference two years ago.

Your Committee therefore felt that the subject of the dependent sick in their homes would be a proper sequence for discussion at this Conference. As the majority of these cases are more or less chronic, and as inadequate provision is made for such in public and private institutions, we decided to give some attention to them. We take up next, systematic visitation of these cases in order that the medical, physical and mental remedies prescribed by the physician may be regularly and properly applied. Some attention is given to co-ordination of the various agencies represented by the doctor, nurse, visitor, priests and relatives engaged in caring for the patient.

As a large number of chronic sick and aged become inmates of almshouses, we felt that their problem should be taken up. As the time at our disposal is limited we were prevented from studying care, in out of town establishments, of patients convalescing from the more acute diseases.

With this brief summary from the Committee, it is my pleasure to introduce the first speaker on the program, Dr. Robert M. Merrick, of Boston, Massachusetts, who will present a paper on "The Chronic Sick in Their Homes."

Mrs. M. J. McFadden of St. Paul will thereafter read Miss Kelly's paper. Dr. Helen Nolen's paper will conclude the formal program.

THE CHRONIC SICK POOR.

DR. ROBERT M. MERRICK.

The visitor from the Society of St. Vincent de Paul to the poor meets frequently, the problem of treatment of the chronic infirm or sick, found in the households visited. In many cases it is not a question of saving life, of regaining health, of making a wage-earner out of a dependent, but a matter of relieving pain and suffering, of furnishing proper nourishment, of giving consolation and encouragement to the afflicted and of aiding the clergy in preparing the sick for the Sacraments of the Church.

As these poor are in almost all cases happiest in their homes, the visitor, wherever the sick person has a home, should provide for him there, particularly if the home is not a hovel and the sick member is not endangering the health of others in the family. Now and then in a case of pulmonary tuberculosis, in a family which includes young people and where the living space is limited, it may be deemed advisable to seek quarters for the sick in some homelike sanitarium, but it should be with a pang of regret that such isolation is recommended. The old words, "Be it ever so humble, there is no place like home," express a universal feeling. The chronic sick poor should no more be shunted off to the chronic hospitals than should all of the poor be sent to the poorhouse.

It has been observed that the presence of the sick in a home exerts a beneficial effect on the family, in that it begets or enlivens feelings of kindness and thoughtfulness towards others, cheerfulness and reverence in the presence of the afflicted and an appreciation of and thankfulness to God for robust health. The presence of the sick is often a restraint on turbulent members of a family, promoting decent living, while the example of kindnesses and service to the sick by others, often abashes the less thoughtful and selfish. This is particularly so if the sick member of the family, encouraged in bearing patiently his infirmities by frequent reception of the Sacraments, lives as a constant example of Christian virtue.

A little girl who is a cripple, a chair-ridden, paralyzed old man, a feeble, rheumatic old lady, fortified by the consoling influence of the frequent reception of the Holy Eucharist, is a wondrous source of peace in a household. In all except the brutal, the fierce eye of anger softens; the breath of blasphemy dies unheard; drunkenness and impurity hide before the calm, gentle gaze of the patient soul sitting in the sick chair. The refining Christian influence of the sick poor often changes bad homes into good ones. Hence, wherever practical and possible, the chronic sick poor should be allowed to enjoy the sweetness of home, however small and humble the home. In nearly all cases only good results will be experienced.

As a rule frequent medical attendance is not needed in these cases; medication now and then for the relief of pain, and advice as to diet and plan of living are usually all that will be needed. The visitor would profitably hear this advice, as it will probably be his duty to help carry it out. The visitor needs not a medical training; he needs common sense and some initiative.

The efficient visitor brings something besides tickets for food. His sympathy has caused him to listen again and again to the same story of suffering, monotonous to him but relieving to the sick man. By his sensible advice the invalid has been removed from the kitchen, with at times its unpleasant odors and excessive heat, to a room where there is opportunity for fresh air and sunlight. The plant in the window, the clean linen, the warm covering, the padded chair, the Crucifix, and the Sacred Heart leaflet on the wall, now take on new power to comfort the sufferer.

Through the visitor's efforts the sick man has had his spiritual health looked after, the Communions have grown more frequent and the great list of indulgences of the Church scanned for those suitable for the sick.

The efforts made by members of the family—a son, daughter or grand-child—and by the neighbors, to care for the chronic sick poor is not wasted time, for, if done in the right spirit, it brings added happiness to them in life.

There is another class of chronic sick poor besides those we find sitting by the window or confined to bed. To this class belongs the overworked, underfed widow mother and the anaemic, under-nourished children seen so often in the schools.

The chronic sick poor mother has most often a large family of young children. To feed, clothe and house them, she works out each day, washing, ironing and housecleaning, and after a hard day's work returns home to attend to and feed the children and perform all those numerous household duties which would have occupied her day if she had not been obliged to go out. Preparing the meal, mending, washing over and over the scanty stock of children's clothing, sweeping and baking, form her early morning and evening toil. Of necessity her rest is short if it be not broken by ailing members of her family. In consequence of the overwork and anxiety she becomes anaemic, nervously exhausted and finally a physical wreck. The absence from her little ones begets anxiety and worry. No human system can stand all that some of these women are called on to bear.

For these cases, rest and outdoor relaxation are necessary. No mother of a family like this should be encouraged to go out to work more than three days a week, sick or well. Her home is of importance, her health is of equal importance. Her home should be built up by giving her the time and opportunity to make it attractive; to clean and mend the clothing and to oversee the growing habits of her little children. Her health needs this division of labor, for the double task every day is dangerous.

For this class of worn out, debilitated and sick women, the visitor has to plan. The sick woman cannot care for her health or her family unless the visitor steps in to take some of the burden and to plan for her. She is in a very pitiable state until the visitor recognizes her condition and arranges—or, rather, rearranges—the hours of daily toil. A special nourishing diet, a day or two a week in the park or the country and a moderate amount of work will produce a change, and when the poor woman regains her color and her weight and loses that chronic sense of fatigue, the visitor should see that overwork does not cause the condition to recur. The mother nursing a baby should be encouraged to give the infant a good start in life; it should be nursed at least five months, and during that period the mother should not be overworked and should have a particularly nourishing diet. It is a mistake to force the mother to leave the infant during the day to earn sustenance for her family, for infants treated like that, frequently increase the number of chronic sick poor children.

The number of chronic sick among the children of the poor is large. Examination of the reports of school physicians shows that most of the sickness is from preventable causes. Lack of proper nourishment and also of protection from the cold and wet, preceded by a poor start in life, produces a frail, undersized, listless, anaemic child. Every visitor should be on the outlook for these cases. It will be of no use to take them to dispensaries or out-patient departments unless the visitor take interest in the home conditions and improve them. These cases are in chronic poor health because they have had a monotonous, insufficient diet; have not been protected from the wet and cold properly, and in many cases are surrounded by unsanitary conditions.

The visitor in these cases can do more than the doctor. He can do away with a bread and tea diet; he can substitute for a ticket calling for salt fish, canned milk, salt pork, corn syrup, herring and baked beans, an order for milk (fresh, clean milk, not store milk), eggs, meat and green vegetables. Rice, oatmeal, potatoes and macaroni are nourishing articles of food, but this class of patients does not have a good appetite and the diet has to be varied to build them up. These articles of food are absolutely necessary for an anaemic, undernourished child, and a bottle of dispensary medicine will not suffice as a substitute. The chronic sick poor child—in fact, every poor child, sick or well—should not be merely kept alive, preserved from starvation, but should have a diet varied enough to encourage the appetite and wholesome enough to make it grow strong. Tickets for food for families in which there are children should be much more generous than for families containing only adults.

An abundance of fresh air is needed for children in chronic poor health. With our parks, playgrounds and roof gardens in the large cities, this side of the treatment looks more promising, for I think, in spite of crowded living space, fresh air is more plentiful than good food. However, the visitor finds houses where he encounters the smell of privy closets on opening the front door; houses with damp, dark, unventilated cellars; houses that should be cleaned and painted, especially after habitation by the tubercular; houses that should be repaired, and houses that should be torn down. Boards of Health should be notified of bad conditions found by the visitor.

Outdoor sleeping apartments on piazzas and sleeping in rooms with the window wide open, especially if the sleeping apartment be overcrowded, should be recommended by the visitor. Not all of his advice will be taken at first, but if the visitor perseveres, it is surprising how unexpectedly sometimes co-operation takes place. The plan of outdoor sleeping requires plenty of good, warm blankets and warm night clothes.

Warm clothing is required by the chronic sick poor child in the inclement weather. Much of the debility not due to improper and insufficient nourishment is due to lack of protection from inclement weather, especially lack of footwear. The child is easily chilled, especially if the feet are wet and cold, and much of the sickness starts in these colds. The child needs warm suits of underwear, warm stockings, unbroken shoes and a pair of rubbers for the wet and snow. The chronic sick poor child will continue sick unless it has such things to wear. The visitor must see that these are provided.

A child undernourished and anaemic, with such an equipment in food and clothing, will regain its health after a while and will present a splendid illustration of what an earnest, sensible and fatherly visitor to the poor can do.

DISCUSSION.

Mr. John B. Denvir: I agree thoroughly with Dr. Merrick's presentation of his subject. I would like to emphasize in particular the fact that while sickness in all forms appeals profoundly to our sympathy, illness among the poor whether it be acute or chronic, touches us in a way that is in all respects, unique. In our work in the St. Vincent de Paul Society, I have often observed the readiness with which difficulties were overcome when our members were called upon to minister to the sick. There is no reason why we should not have a standard form of service for the chronic cases with which we are in sympathetic relation. I have not given the matter sufficient thought under this form to venture to suggest details. I believe, however, that one may overdo as well as underdo in taking care of the chronic sick in their homes. A thoughtfully worked out plan would avoid both extremes. These sick have need of diversion, of an opportunity to talk to some friendly soul, and of some form of pastime which will relieve the dull monotony of long-drawn-out, painful hours. To some extent, we can utilize the poor neighbors themselves who will gladly carry out our suggestions as to visiting the invalids and comforting them. We must remember, however, that the mental interests of the poor are not widely varied; hence, it is a blessing when others from the larger and happier world may come into the humble home and bring naturally and gently, welcome consolation and soothing thoughts to the sufferer.

I half regret that this is not a General Meeting of the Conference as a whole. There is no delegate in attendance who would not have been benefited greatly by hearing Dr. Merrick's excellent paper. Not only that, but I am sure that among the delegates there are many who have had such experience in dealing with chronic invalids as would inspire and direct all of us could we but learn of it.

Dr. Merrick: In treating of the case of the chronic sick poor in their homes, we are met with the fact that whatever else chronic sickness does in the world, it furnishes a great abundance of opportunities for those who would labor in the vineyard of the Lord. Personal service to the sick poor; the care of the poor for Christ's sake; the service in which we look for God's aid in our puny efforts to do things; efforts which God will crown with success perhaps after we are dead, if not during our lifetime.

In such a spirit our work for the poor becomes wiser and kinder and more helpful, and any time spent in the service of the chronic sick is not wasted time; there is nothing lost when we devote our lives to the care of the sick poor.

A few days ago I read an article in *The Sacred Heart Review*, which expresses the thought I have in mind better and stronger than words of mine could possibly do, and I am going to read a few paragraphs from it. The article is entitled "'Grey' Lives."

"What are 'grey' lves? We see that expression frequently in the daily papers, in magazines and books, and hear it often from the lips of sympathetic or sentimental individuals. Here is an instance cited in a daily paper. A woman of mature age had been her mother's nurse and companion for twenty years, being with her all the time that she could spare from the office position which gave both a livelihood. As the time passed, other interests faded out or were given up by the younger woman; she couldn't join theatre parties, promote social affairs, or 'be the life' of anything outside her home. Her mother was her engrossing thought, and one by one friends ceased to come, or they made at the most very brief visits. Then, at ninety, the mother died; and family acquaintances cried out at the 'grey life' that the daughter, now forty-eight years old, faced. But she had known no other kind, they said. Her life had been sacrificed; now her hands were empty, etc. There was no light in the picture they drew.

"But were they competent to draw it? Did they recall the years when the mother was the companion and nurse while a child grew into girlhood and young womanhood, and those intervening years, when the daughter assumed the burden of support and the mother making a brave stand against illness and helplessness administered their home affairs? They must have grown very near to one another in that close comradeship. Doing one's duty under such circumstances could not have made life grey. There must have been many hours of congenial companionship, many satisfying memories to recall. The love of a child for her parents would be a poor thing if it could not stand the test of duty. And such capable hands need never be empty while humanity has needs.

"Not long ago a working girl related with tears the story of her homely round of duties. It also centered in an invalid mother.

"'I washed and dressed her every morning,' the girl said, 'and put things at her hand, and the neighbors ran in when they could. I didn't mind staying in evenings—she looked for me so. When I fixed her up Wednesday morning, and was going out, she said, "You've been a good child to me, Katie, God bless you! And when I came back, she was dead.'

"There are lonely days in store for Katie, but to know that she earned that 'God bless you' will help a great deal. What if she had neglected her mother or been unkind to her? Then, indeed, might her life be 'grey.'

"Let us take another example from life—this time a son. From his early childhood, Richard Byrnes had been his widowed mother's right hand. No words of praise or acts of indulgence lightened his toil. Silent and gloomy at times, at other times bewailing her lot, the mother accepted the boy's efforts as her due, and exacted a full toll of labor. It was not until he was a man of more than thirty years that he thought of a home of his own. Circumstances were easier then, for his mother, and he made careful provision for her comfort. His married life was brief. Just one year of what seemed paradise on earth, and then the young wife died. For days the bereft husband prayed to follow her—but there were the baby, and his mother. She had never liked the wife, and possibly was none too grieved that her son was entirely her own again. Perhaps his loss made him realize what hers must have been, or his own parenthood may have stirred him to even greater devotion to his mother. Anyway, he went back to her, first placing his child in good hands. Her life must have a happier start than his. The bondage of his youth and manhood holds him still in its thrall, but he makes no complaint. His years are passing in the discharge of his two-fold duties—to his little daughter he cannot have with him, and to the querulous and now helpless mother. A grey life? No, indeed. He would be the last to say so, or to think that he has done any more than he ought to. He is a happier man than many of his friends who live their lives in selfish ways.

"Still another example—a sister. Her 'grey' life has been the price of a soul—her brother's soul. A younger sister entered a convent, the parents died, a brother became blind. The elder girl was the comfort and stay of the home; her love and prayers drew the blind youth back from the abyss of despair. Financial losses have compelled the brother and sister to live in a different way from what they had done; but they are living their lives usefully and with a degree of happiness and content that would surprise the selfish worldlings who call such living unbearable.

"Draw upon your own experiences, look around the circle of your friends, and you will find instances similar to those we have noted, probably some even nobler in their abnegation of self. God alone knows what sacrifices are being offered up in the city tenements, in the scattered homes outside the towns, even in the homes of wealth—wherever there are hearts responsive to the call of family love and souls that live by the divine law. And there is no talk of sacrifice, of life being 'grey.' It is a life of compensation beyond the understanding of the selfish.

"In the eyes of the world the conception of a full life, gay and glowing, is the life of pleasure—every wish gratified, every whim indulged. The accessories of such a life are the luxuries of the rich—palatial homes, yachts, motor cars, dress, feasting, pleasure—and yet more pleasure. No duty, no religion, no 'grey' sacrifices. And there is nothing to fall back upon when sickness or disaster forces its way in and claims a victim. Suicide is too often the way out for the votaries of pleasure who have come to the end of purchasable joys.

"And this is the life that casts its glamour over those of the struggling masses who turn with abhorrence from what they call 'grey' lives. They have their pitiful imitations of the follies and pursuits of the rich. Obligations and duties are lost sight of, family affection dies, family claims are repudiated. There are hospitals and homes and almshouses for sick and penniless paernts; there are institutions to care for afflicted brothers and sisters. 'Why should I be sacrificed?' protests the worldling. 'I need all I have for myself.' And so, we have self flaunting its ugly though bright colors in every walk of life, in every relation of the home. It is about time that a halt was called; that we cease to extol the 'successes' who have trampled under foot or thrust out of the way any person or any thing that interrupted their mad pace after what they consider the prizes of life. Their day is brief and they are soon forgotten—for what have they done to merit remembrance?

"Better by far is the 'grey' life with its harvest of good deeds, its spiritual consolations, and its memories of duty accomplished, of obligations honored."

SYSTEMATIC VISITATION OF THE SICK POOR.

Miss Rose Kelly.

The Guild of Catholic Women was organized in St. Paul, December 8, 1906, by twenty-five representative Catholic women. In these six brief years the Guild has grown to large proportions, its present membership being over eight hundred. We are largely indebted to our hierarchy and clergy, who have blessed and encouraged our every movement. The Rev. Father Donahoe is our spiritual adviser, and is ever ready to assist both spiritually and financially in our work.

This work may be put in three divisions, viz., Relief, Rescue and Preventive.

It is my privilege to speak of "The Visitation of the Dependent Sick."

Next to being the mother of men, woman's true place is in ministering to the sick, whether of mind or body. We are not all born nurses, but as the baby's instinct is to care for her broken doll, so ours is to strive, as best we may, in serving helpless humanity.

As in the shadow of the angel's wing at the Pool of Bethesda, the sick found comfort, found hope, so we women, in our mission can in a measure, accomplish the same end. Have we not the Fount of Living Water for inspiration and strength!

Our Guild does this work of visiting the sick, in a systematic, far-reaching manner. Each parish has a chairman, to whom all cases needing relief are reported. The pastor of the parish is of great assistance, giving advice and any knowledge he may have regarding the families mentioned. The parish chairman investigates and if sickness be found in the home, she acts directly and notifies the chairman of the Hospital Committee. She, or one of the committee, goes at once and sends a physician and a nurse if need be. If the case demands hospital treatment, arrangements are made, sometimes at the City Hospital, sometimes at a private hospital, the necessary number of visits is made and the necessary help is given during convalescence.

Our Committee has a pass to all the hospitals, and wears the Guild Badge. They distribute Catholic papers and magazines each week (fresh from the press), kindly donated by Father Reardon of the *Catholic Bulletin,* and Mr. Matt of *Der Wanderer.*

We have had excellent treatment and co-operation at the hands of our city government. We have the Board of Control, the City Physician, City Hospital, Wilder Charity and Free Dispensary. One and all recognize the Guild and honor any order from us.

I wish to lay special stress on the organized, systematic visitation of the sick in their homes, by physicians, by nurses and by visitors. We in St. Paul have had special assistance from a number of Catholic physicians, whose services are given without charge, through the Guild, to the needy sick. Also our Catholic hospital—St. Joseph's—with Mother Bernadine as superior, makes very low rates for our patients. It is most generous as to visiting nurses, whose services for an hour or two each day, are given patients in their homes, as is also the case with Wilder Charity nurses.

There are many poor among us, and often there is much sickness. In numerous cases the very air they breathe brings contagion. By force of circumstances a majority of the poor live in small houses, or worse, in crowded tenements.

Right here I wish to repeat "A man's home is his castle," be it ever so lowly. There is no excuse for that sort of charity worker who, in the name of the greatest of virtues, literally knocks down a man's door in order to enter his house to find if a worthy case lies within. This matter of investigation, seeking to separate the worthy from the unworthy, must be gone about in a rational and kindly manner.

Would you not scatter crumbs to the fallen sparrow, bind up his broken wing, even though you suspect him to be a thief, a marauder 'mongst his kind, one living on another's bounty? Of much more consequence are these poor mortals. No one is unworthy 'till proven so. Better minister to one unworthy than let the ninety-nine just suffer.

They are human beings with whom we are dealing and they must be treated accordingly. What of it, though the garbage can, be at the front door, instead of at the rear? It stands a better chance of being cleaned, if in front.

I might say that in some streets in New York and New Orleans the aforesaid can ornaments the front sidewalk. I speak from personal experience in St. Paul.

The finicky ones amongst us should not be chosen as visitors to the sick. The one who is always looking for germs on the unwashed doorknob or on the dingy window pane may not be a tactful visitor. None more than I believe in sanitary surroundings as an aid to health, a preventive of disease, but this work can be done in a gentle, humane manner, and it should be so done. Our weak women's hearts are bound together in this cause and must throb in unison, with that great suffering heart of humanity, looking above, beyond, for guidance and reward.

As to the number of visits made to patients, common sense must again come in play. The physician's orders must be obeyed! I would suggest short visits in most cases. What we aim at most is, the benefit such visits give the patient, spiritually and physically.

It would be well if, in all our charitable societies, we could have a well-organized branch for visiting hospitals and the sick in their homes. We should have a chairman of a general committee who would appoint from this committee, sub-chairmen directing the committee in their charge. We should have the work districted as in parishes—the parish lines are not so long. Members of said committee should be chosen within their parish, there being one committee to visit the sick in their homes, another for the hospital in that district, the size of both committees to be regulated by the chairman. In this way, the work may be simplified and time is gained, which otherwise would be wasted in cars or autos. The chairman must choose men and women of common sense and tact to fill properly these committees.

As we have mentioned the men, I wish to lay stress on the lack of men visitors to the sick, especially in the hospital. The men's societies should, if possible, add to their committees, one to visit the men's wards in our city hospitals. Of course, I know they visit sick members of their different societies and visit the sick in their homes, but I refer to the unknown poor; those, Catholic in name, who drift into cities and lie sick and friendless in our hospitals. Who can do this work among their own, more effectually than Catholic men? They can do a wonderful good in this field.

SERVICE ON BOARDS CONTROLLING THE DISBURSEMENT OF FUNDS FOR THE RELIEF OF THE SICK.

DR. HELEN M. NOLEN.

This subject carrying one, as it does, into the field of practical politics, can be adequately dealt with only by a person having experimental knowledge, therefore by a voter—by a man. Notwithstanding the recent widening of woman's sphere of activity, some of us do not take kindly to political fields. However, problems must be faced, and we must help to face them.

The subject of the dependent poor from a physician's standpoint overshadows in importance every other aspect of the charity question. From other viewpoints, the material well-being of the individual is at least the remote, if not the proximate, good to be attained; his enjoyment, for instance, of some benefit in the natural order, better food, better housing, better conditions under which to labor, the amelioration of suffering caused by bodily defects, blindness, deafness, etc. But when disease adds its burden to poverty and old age, the one supernatural good—the salvation of the man's soul—is and should be the one all-absorbing interest.

The angel of charity may meet the individual at the very threshold of life in our finely equipped maternity hospitals; the delinquent child may receive needful and wholesome correction and guidance in our children's courts; the orphanages, the training schools, may help him to solve some of the problems confronting him; later on in life, the Sister of Charity may console him in affliction, and the devoted sons of St. Vincent de Paul may seek him in his hour of adversity and provide him food and shelter; the free dispensary may in a measure alleviate his bodily suffering—all this may be done for him, and yet, when his need is greatest, in sickness and old age he may, and frequently does, find himself strangely abandoned.

Old age, even under the most favorable conditions, is unlovely, but lodged in the poorhouse and bearing the marks of a misspent life and wasted opportunity, it lacks even the elements that elicit sympathy for the convicted criminal. This does not, of course, apply to those who happily find shelter at the close of life in our Catholic hospitals and refuges. But what a small percentage this is! A great army of old and infirm are housed in public institutions or scattered over our cities in miserable, poverty-stricken surroundings.

To those who have an intimate knowledge of these institutions, not the casual visitor, the poorhouse or infirmary is the most neglected spot in the world as regards spiritual succor. It is usually under the jurisdiction of the parish priest in or near whose parish it happens to be located; as a rule it is well in the suburbs or country, hence not easy of access. The parish priest's visits are necessarily rare, unless directly called upon. But who is sufficiently interested in the souls of these poor people to summon the priest even at the hour of death? Here is an urgent call for the systematic visitation of these infirmary hospitals by the laity. The work will be discouraging at first, but will bear abundant fruit with a little perseverance.

It was my lot—fortunate in many respects, as it afforded me an opportunity of studying the situation from every standpoint—to serve a year as interne in one of these infirmary hospitals, as well as a year as city physician. I found a fair percentage of both the inmates and outdoor patients Catholic, at least nominally. Some had been out of the Church twenty, thirty, forty years. Scores of the old women, on learning that I was a Catholic—one with them in faith—shyly asked for beads, prayer books, etc. In some cases where I gave them unasked, they were instrumental in awakening a dormant conscience.

A decade or so ago, when the majority of Protestants still held to the necessity of baptism and to the belief in eternal punishment, a dying person had at least a chance of being asked if he wished the assistance of a clergyman or a minister. Frequently the mere suggestion of a minister brought into vigor, latent Catholicism, and the patient asked for and obtained the ministrations of a priest. But all this is fast changing. Stupefied by drugs, the patient is usually allowed to die like an irrational animal. This is a sad picture, but the condition must be faced and remedied to the best of our ability. Surely it is when the individual is at the gate of eternity that all our efforts should be concentrated to fortify him in the Faith and make him realize his oneness with his neighbor in the mystical body of Christ—the Church.

It is precisely here, at this crucial point in the life of the dependent poor that we find politics intruding as a powerful factor in determining the conditions surrounding them. These old sick people, whether in the county poorhouse or isolated in their own wretched homes, are dependent directly on the city physician. This office of city physician is, therefore, from a Catholic standpoint, an extremely important one. In many cases he could be the skillful pilot who makes the port. Indeed, of what real value is aid during the voyage if the vessel be allowed to sink as it sights land?

Now, who are these important men, these city physicians? Who appoints them? Are Catholics well represented in these appointments? Do not Catholics as well as Protestants pay taxes alike to salary them? These are matters inviting close scrutiny.

In large cities, the Board of Public Charities controlling the disbursement of funds for the poor is appointed by higher governing officials. This removes the direct responsibility from the voter. But this is true of a few cities only. As a rule a board of infirmary directors, elected directly by the people, have full control of the public funds to be expended on the dependent poor. These men appoint the city physicians.

Besides rendering medical aid, these physicians are empowered to supply from local dealers wood, coal, provisions at the city's expense, of course, within certain limits. Theoretically the system is admirable—hedged in by the ten commandments. But Moses, with his inconvenient decalogue, does not seem to be popular these days with political boards, nor is belief in an after life a marked characteristic of the members of the medical profession. So the poverty-stricken patient finds himself between the devil and the deep blue sea.

However, this is neither the time nor the place for the muck rake. Indeed, it looks to be a mere toy compared to Mr. Whitman's up-to-date steam shovel. One feels almost petty in examining critically the actions of these little infirmary boards. But whatever concerns the poor, no matter how trivial, is important. This very dulling of the moral perceptions of the people at large may be in fact the real evil in the uncovering of wrongdoing.

To return to the city physician; if one desires an appointment, ordinarily—there are, happily, exceptions—it were wiser to make a substantial present in specie payment. Nor is the amount left to one's generosity, but fixed, probably by ancient custom. It is evident that this method of proceeding excludes conscientious Catholics. If principles are sacrificed at the outset to secure a political appointment, they will be sacrificed with equal readiness in the practice of medicine, a much more serious matter, since it deals with human life. Unfortunately, in the visitation of the sick in their homes, we find the same pernicious practice of administering stupefying drugs to the dying even before a hint has been given the patient of the seriousness of his condition. How can we expect a physician who holds all belief in the immortality of the soul to be a myth, a fairy tale, folklore, to bother a dying man about it? It doesn't seem sensible to him. Vigilance on the part of the laity throughout the parish would do much to lessen this evil. Even non-Catholics could be tactfully taught the great power of an act of heartfelt contrition.

In certain States, besides a special tax levied for a poor fund, there is a liquor tax to be used for the same purpose. In cities of 150,000 to 200,000 inhabitants this tax amounts to about $125,000 yearly. Of course this is a bagatelle compared with the vast sums at the disposal of the boards of our large cities. Nevertheless, it looks good to the casual observer, and it is good for various purposes. It is supposed to buy provisions, fuel and clothing, and so it does at exorbitant prices for inferior articles. Not to give this paper too marked a local coloring, I must refrain from citing instances where the direct object of legislation—the relief of the poor—was defeated and the fund deflected into other channels in order that an economical showing in municipal administration could be made at the end of the year. Unfortunately, it is almost impossible to detect this crookedness, it is so well covered up. So much must of necessity be left to the discretion of such a board, if it would be at all effective, that its necessary liberty constitutes its greatest weakness. Our only security therefore lies in the character of the members of the board.

These abuses ought not to astonish or discourage us. It is simply fallen human nature unguided by supernatural principles. But what does astonish one is that these corrupt infirmary boards are elected by the Catholic voters. This looks very much like "salt that has lost its savor." To continue our Lord's own words, for it is He who makes the allusion, "it is good for nothing but to be cast out and trodden upon by men." One may relax vigilance when there is question of parks, paving, lighting the city, but where there is question of God's poor, the conscience of the Catholic voter certainly needs stimulating.

At general elections great attention is given by the average voter to the head of the ticket where the more remunerative offices are classed, but little or no attention is given to the minor offices—the tail of the ticket, but for the interests of the poor, the all-important tail of the kite. What Catholic voter looks twice at the name of the candidate for the infirmary board, or poormaster, unless indeed it be the name of his personal enemy or that of his next-door neighbor. The really effective work should, I am told, be done at the primaries. Here is where the skillful politician marshals his forces. It has been the experience of those who know that it is easier to keep an undesirable person off a ticket than to defeat him when he is once on it.

Our attitude toward these boards disbursing the public funds of the poor has been unconsciously non-partisan, an attitude, by the way, too favorable to non-Catholic interests not to be fostered by them with ready zeal. "The Catholics," they say, "have their own schools," and the false conclusion comes very naturally, "therefore the public schools are ours." In the same way, they reason fallaciously as to hospitals, free dispensaries, refuges; in fact, as to all institutions supported by public funds. They have thought this so long and so vigorously, and acted upon it so persistently, that Catholics find some difficulty in ridding themselves of these false notions. These public institutions are supported by Catholics as well as by Protestants. It is not a mere question of tolerance here, but one of justice. The public boards are ours and subject to our investigation and criticism. Our influence should be felt in all departments of government, if for no other reason than that we form no small percentage of the governed. But this is especially true in the case of the dependent sick, the public hospitals, the county infirmary, the hospitals for the insane and the reformatories.

The indorsement of applications of large bodies of Catholics, as the Knights of Columbus, for instance, should mean something. If their candidate for appointment is turned down by these boards the fact should be noted and the matter investigated by the officers of these associations. In this way respect would be created for the opinion of Catholic bodies. In many cases it may be possible to create, as they have in Chicago, a custom almost an unwritten law since the days of Mr. Brennan, that one of the members of the Board of Education—an appointed body—should be a prominent Catholic, prominent in the sense of well-established public and private integrity.

If such a custom could be established for the board of infirmary directors, what an incomparable good would be effected. For the mere presence of one man of integrity would block all these little schemes for personal gain and the laws which are really for the relief of the poor would be in a greater measure effective.

DISCUSSION.

Miss Walsh; I did not have the pleasure of hearing Dr. Merrick's paper, but I hope to be able to read it in book form. It touches a subject very near to my heart, and that is the care of the chronic sick.

For two years I served on the staff of the Visiting Nurse Association of Chicago. I think, from practical experience, I can say that there are no sick people who seem to need help as much as the chronic invalids.

The chronic sick person is so apt to be uninteresting from an outside viewpoint, but when one becomes attached to that person, there is an inside view which one gets of the character and of the patient himself, which brings a great return in consolation.

I could not let the opportunity pass without bearing testimony to the fact that if visitors, as lay persons, would go in and look for something in the patient, they will not only bring a great deal of sunshine into the life of the person who is shut away from human beings, but they will be surprised to find how much there is in the poor, rheumatic invalid, in that person who is coughing day and night from bronchitis, the person who is absolutely shut off from all intercourse, and how much return he or she will get from this intercourse with the chronic sick.

Miss Mary T. Waggaman: The Guild of Catholic Women of St. Paul whose work is described in the paper just read by Mrs. McFadden, shows us how easily and effectively the care of the sick poor may be managed. There are many suggestions contained in the paper which I personally find stimulating. I would like to add a few general observations on the subject as a whole.

The chronic invalid in a poor home ought to counteract and can counteract many of the discouraging effects of poverty if we as friends of the poor set about the work rightly. I know one instance where a crippled girl is doing more for the refinement and spiritual development of a dozen of her girl friends than any other agency in the neighborhood. These young girls have formed a club and they have arranged in a way to have two or three of their members spend one to two hours a day with the invalid, taking her out in a wheel-chair, telling her the latest gossip, diverting her with their stories and pleasant pranks, until those hours of gentle and beautiful service have become bright spots in their lives as well as in the life of the poor suffering girl friend. No one taught them to do this service. It was the generous impulse of good young hearts, drawn naturally or supernaturally, if you will, to the work. Every one of those good girls will be forever nobler and more thoughtful.

Can we not see to it that every chronic invalid of whom we know, shall be surrounded with kindly and unselfish service, given with equal generosity and drawing down benedictions not only on the invalid but as well on the doers of this beautiful corporal work of mercy? Thus it is that the chronic invalid can help to raise, educate and spiritualize the children of the neighborhood, if we undertake to plan the work. Again, the invalids who are practical Christians, are relieved from many of the illusions of life. The virtues are very real to them. Human ambitions are vain to them. One of the compensations that God gives them is that they see the everlasting values a little more clearly than we do. Hence, their judgments of things, their comment on life, has a splendid doctrinal value for all who come into contact with them. This is not a question of schooling. It is a question of understanding. Sickness is itself a school. Even where invalids are querulous, irritable and unattractive, we can easily overcome the indifference of the young and by bringing them into active service in visiting such cases, we teach them the spirit of sacrifice, the habit of patience, the blessed gift of overlooking faults for the sake of the purer purpose that may bring them to the bedside in a spirit of friendly service. I agree with a suggestion already made that we ought to standardize our care of chronic invalids. A thoughtful plan worked out fully would reveal to us many opportunities for service which in our modern hurry we are apt to overlook.

MR. JOHN B. DENVIR: I am greatly pleased to find that Dr. Nolen has touched on one of the central problems that concern the administration of our public institutions. I believe that we have not been sufficiently watchful, and that at the ballot box we sometimes forget that we have certain rights as citizens or that, knowing them, we do not realize how intimately institutional administration enters into the spiritual and material comfort of our Catholic poor.

Some years ago our friends among the A. P. A.'s secured the appointment of a certain superintendent of the poorhouse in St. Louis. On assuming control, he forbade the priests to go there. He forbade all forms of Catholic service under the alleged objection that they were sectarian. Now, I ask what body of self-respecting Catholics could tolerate with patience, such discrimination? When our Catholic Club was informed of the condition, its members held a meeting and proceeded at once to bring the Mayor's attention to the facts. After he had thoroughly investigated the case, he removed the superintendent. Since that day every facility has been offered to us in that institution. We have Mass there every Sunday. Our Sunday-school teachers go to the Reformatory. A certain time is set apart every Sunday for Catholic services. The effect of that one little episode may be traced still in the consciousness which we feel as to our rights in such conditions and in the zeal with which we attempt to meet our obligations toward the unhappy inmates of the institutions in question.

THE CHAIRMAN: In concluding the work of this section I desire to express my appreciation of those who have taken part in the work. Personally, I feel that I have gained greatly by this visit to the Conference. We have made a good beginning. When our representative Catholics come here and exchange views, and get into intimate association, I cannot but feel that I am in touch with the fountain-head of Catholic charity during the time that I am here. I meet leaders about whom I have heard or whose writings I have read, men and women of whom I have known only the name. I meet them here, I find something about them that is more than the mere reading of what they have written. I see them. I get an insight into their personality. I get in touch with what is going on, with the fervor and zeal of our leaders and then I return home inspired to work with renewed vim and energy until I may come back in two years to find again the inspiration that I need.

Adjourned.

PART III

Concluding Session.

WEDNESDAY, SEPTEMBER 25, 11:30 A. M.

Right Rev. Monsignor Thomas J. Shahan, President of the Conference, in the chair.

CHAIRMAN: Ladies and gentlemen, we are assembled to conclude the work of the Second Biennial Meeting of our National Conference of Catholic Charities. Before proceeding to the regular business, I desire to present to the delegates, His Excellency Most Rev. Archbishop John Bonzano, Apostolic Delegate.

At this point, Monsignor Bonzano entered the Assembly Hall and was received with much enthusiasm and cordiality by the delegates.

MONSIGNOR SHAHAN: Your Excellency, I have the honor to present to you more than four hundred delegates, representing our Catholic charities, who have come to Washington for the second time. The Conference is held every two years, and is attended from all parts of the United States. Men and women come here for sweet charity's sake, in order that they may be better acquainted with one another and that they may penetrate themselves more thoroughly with the spirit and principles of our dear Lord Jesus Christ in mutual service. From the beginning, they have had the hearty approval and good will of the Holy See. Your revered predecessor, Cardinal Falconio, was extremely kind to us. I am sure that at the end of their arduous labors, our delegates have no greater pleasure than to see a representative of St. Peter among them. They will be very much pleased to hear from your lips a few paternal words of encouragement and commendation.

MONSIGNOR BONZANO: *Right Reverend and Reverend Fathers, Ladies and Gentlemen:* I greatly regret that it was impossible for me to accept the invitation extended by the National Conference of Catholic Charities to be present at its opening service last Sunday. I returned to the city only yesterday after an extended trip through the West. The newspaper accounts of your work up to to-day have given me a good insight into your aims and your spirit. I am, therefore, delighted to come to-day for even a brief visit, and to take occasion to renew the approval of your work by the Holy Father and to thank you in his name for your service of the great cause of Catholic charity.

An interesting situation presents itself in Washington during these days. At the other side of the city, there is a great gathering of scientific men deeply interested in promoting the welfare of the human race in as far as that good work can be furthered by the resources of human science. At this side of the city you are, to some extent, looking at the same problems, but you look at them from a supernatural point of view and from the standpoint of that faith which, while it recognizes to the fullest, the human powers of science, nevertheless rests in God and in the wisdom of our Saviour for the final understanding of problems and the final success of efforts to solve them.

Your work in the interests of the poor is a continuation of the mission of our Divine Lord Himself. Many of you have come from a great distance and undoubtedly at a great sacrifice. You prove your love for God and for men by your presence here. You are interested not alone in the material side of poverty, but also in its moral and spiritual aspects, and in your plans for the welfare of the poor, you aim at the comprehensive action which will lift all life to higher levels. Poverty presents very complex difficulties. It will tax your wisdom, your spirit of consecration and your resources to the utmost. Yet I am certain that your good work will go on and that no difficulty can shatter either your loyalty, your purpose or your belief in the supreme spiritual dignity of the work that you are doing.

I earnestly invoke the blessing of God upon you personally and upon your efforts. I extend to you my most cordial blessing and I assure you of my heartiest approval of your aims, and of the spirit in which you are working them out in the interests of the charity of Christ. (Great applause.)

After His Excellency, the Apostolic Delegate, had departed, the routine business of the meeting was resumed.

THE CHAIRMAN: The first business will be the receiving of the reports of the Committees on Organization and on Resolutions. The Committee on Organization is now recognized.

In the absence of the Chairman, Mr. John J. Fitzgerald, the report was presented and read by Mr. Richard M. Reilly.

MR. REILLY:

To the National Conference of Catholic Charities,

The Committee on Organization begs to submit for consideration and action, the following recommendations with regard to the organization of the National Conference of Catholic Charities and preparations for its third biennial session:

I. That the Third Meeting of the National Conference of Catholic Charities be held at such time and place as may be decided upon by the Executive Committee.

II. That the general plan of the Conference of 1912 be followed in that of 1914. That there be three evening meetings dealing with fundamental principles of relief or fundamental aspects of its problems, and that particular features of charity work be considered at section meetings in charge of the Topic Committees.

III. That there be four Topic Committees, to be known as follows: Committee on Families, Committee on Children, Committee on Sick and Defectives, and Committee on Social and Civic Activities.

IV. That the following officers be appointed to serve until the termination of the Third Meeting of the Conference in 1914. (See page 368 for the list of officers reported by the Committee and approved by the unanimous vote of the meeting.)

The Committee recommends that the constitution be amended to read as follows: (See page 364 for the full text of the constitution as amended by the Committee's report and, with the exception of one point, adopted unanimously.) The paragraph which gave rise to debate read as follows:

Section IV.—Public Meetings.

A public meeting of the Conference shall be held annually at such time and place as may be decided upon by the Conference in accordance with the provisions of this constitution.

THE CHAIRMAN: The full report of the Committee on Organization, with the exception of the paragraph referring to annual meetings, having been unanimously adopted, debate on the one paragraph in question is now in order.

After a motion was made and seconded, proposing to substitute the word "biennially" for "annually" in the paragraph in question, the Chair invited discussion.

JUDGE DELACY: I move you, Mr. Chairman, that in the proposed substitute for that portion relating to the length of time between meetings, it be changed to read "biennial" where the word "annual" occurs. I think all will agree with me that the conferences of the last few days have been most intensive. We have gathered a great deal of illuminating information which we cannot digest here, and which we must take back to our respective homes for the purpose of digesting it thoroughly before we can get the full benefit of it. It seems to me that one year is too short a time in which to try out the policies that we agree upon in these conferences. Let us wait for two years. If we come here too frequently I am afraid our friends will find that their duties in their respective localities will interfere with their attendance at these national conferences.

I am, in every way, extremely anxious to see this Conference continue to prosper. After two years it is certainly a most lusty organization. Let us appeal to the principle underlying child labor organizations. Let this infant grow to further maturity before we put upon it increased demands.

MR. KENNEDY: Mr. Chairman, the Committee discussed this matter in all of its bearings. We considered in the first place, that this Conference was called into existence for a purpose that is sacred to the heart of every good Catholic, namely, to instruct our Catholic people at large throughout the country, in the great work of charity. It was thought that in order to reach the largest possible number of our people, it would be necessary to hold our meetings in different cities. This would bring the National Conference of Catholic Charities to the people. This innovation would stimulate local interest. It would engage the interests of larger numbers than we can hope to win by holding the Conference exclusively in Washington. It would, undoubtedly, be a great advantage to Chicago, St. Louis, Cincinnati, Omaha, Denver, or San Francisco, were these cities selected at one time or another for the purpose of holding a meeting of our National Conference.

In the second place, the Committee thought that by changing our proceeding from biennial to annual meetings, this purpose might be the more easily accomplished. By holding a meeting every two years, many of us will have the opportunity of attending only a few in a lifetime. By holding it every year, we multiply the opportunity of attendance, and by moving to different cities, we make it easy for a much larger number of our Catholic workers to derive the benefit which the Conference, as a whole, aims to offer.

This is our second meeting in Washington. How many came from beyond the Allegheny Mountains this time in excess of two years ago? Very few. The same thing will happen two years, four years, and six years from now. The Conference will tend to become a local affair if we remain here. Not all of our people read the Catholic papers. Unless we bring this Conference to them. we cannot expect best results, nor can we expect them unless we have an annual meeting. I have the greatest respect for Judge DeLacy's opinion, but I believe that if he were to look at the matter from this other standpoint, he would find some force in the considerations which I urge. I believe that this Conference can do its best work by meeting annually and by moving about from city to city in a way to serve the best interests of Catholic charity as a whole, and the local interests of particular sections, as our best judgment may select them as meeting places.

FATHER MONAGHAN: Mr. Chairman, permit me to say a word with regard to the subject urged by Mr. Kennedy—namely, the idea of having these conferences held in different parts of the country each year. Now, I wish it understood that I am not speaking here as a local man; I am speaking from the standpoint of the nation. In the first place it is well for us to realize that this Conference is the child of the Catholic University of America.

The National Conference of Catholic Charities was called into being by this great Catholic educational center of which we are all so proud, and which we want to see firmly built up. And if we are going to disseminate from this University, higher education along all lines, then certainly we ought to disseminate from this same institution of learning higher education with regard to charity.

In the next place, Mr. Chairman, we ought to bring home to ourselves the fact that not only does the University, as an institution, deserve our gratitude for the work it has thus done for us in the field of charity, but also that the noble men in whose hands are placed the reins of the University are mainly to be credited with the splendid success achieved by this Conference. I have but to mention the names of Monsignor Shahan and Dr. Kerby to prove the point.

So I say, Mr. Chairman, that if this matter is to be left with the Executive Committee, then the committee ought to be instructed that the Catholic University of America is the proper place to hold these meetings.

And now with regard to the question of meeting annually, let me say that the work that has been accomplished at this conference shows that the first conference of two years ago has been fruitful, and that in consequence we have to-day much of good to report from every organization throughout the country, but I am sure none of these organizations nor the chairman will complain that the time allowed to assimilate the ideas gained at the first conference was too long.

Another thing, those who are charged with the almost endless details of perfecting the arrangements for a conference of this character—as, for instance, Dr. Kerby, who has been the light of this conference—I say these men and women need more than twelve months to do the work.

We never would have had such a conference, nor would we have the success that this conference has achieved, without the work of Dr. Kerby.

If you hold these meetings annually, then we must ask the Catholic University to release Dr. Kerby from all his other work and let this conference have his undivided attention.

Otherwise, Mr. Chairman, it is absolutely impossible for Dr. Kerby to crowd into one year the work that he has done in the last two. It cannot be done.

Further, Mr. Chairman, it has been said that there will be more life infused into the conference by meeting every year. I would particularly take issue with that statement, and claim that more life than has been shown would be unnatural and dangerous. I would also take issue with the view that it will add in a very material way to the good the conference will do if it is held in different parts of the country. I have attended the biennial meetings of the St. Vincent de Paul Society, which are held each time in a different city, and I doubt very much whether the holding of those meetings in this place or that has had very much bearing upon the work that is being done in that particular locality. What we want to do, Mr. Chairman, is to take away from these conferences the spirit of Catholic charity there displayed, to carry it into our own States, into our own cities and into our own societies; to let the light and energy go out from the very heart, as it were, of this great nation and be diffused everywhere. We come here to be enlightened, encouraged, enthused, and we go home and do the work entrusted to us and stimulate others to join us in the glorious crusade. If we cannot personally do this in our own home places, then it is impossible for this conference to do it for us.

MR. HISKY: I beg to suggest this thought for the consideration of the members. Your humble servant was on the committee that drafted the original constitution, and this matter was at that time very fully discussed. The consensus of opinion which brought about the arrangement of a biennial meeting as at present, was that it would be quite sufficient for the conference to meet biennially; that in all human probability, or at least, it might be so, that after the conference had become firmly established as a Catholic agency, that both things might happen: First, that it might be held annually, and secondly, that it might be and probably would be held in other cities in different parts of the country, but that for the present—for a period of several or perhaps a half a dozen meetings, until the idea of this conference became an established one, and became crystallized as an element of Catholic endeavor—it would be very much better that it be held under the guiding star, so well set forth by Father Monaghan, under the guiding star of the Catholic University of America, and, for the present, at Washington.

I beg to offer this thought for the consideration of the conference, because it was very fully discussed at the time of the adoption of the original constitution, and that was the thought to which the majority, if not all, of the members of the Committee on Constitution subscribed.

MISS GAYNOR: We brought a larger delegation from Chicago this year than we did two years ago. We enjoy coming to Washington and we wish to remain in close touch with the University. The University arouses an interest in the Conference which no other agency can arouse. I urge you not to make any change now.

DR. HORGAN: Some of those with whom I have discussed this matter thought it possible and feasible to have the biennial meeting in Washington, and also have another meeting in some other city which could be held in between the biennial meetings. It must be remembered that we will not all be able to come here, and those who were not able to come here, could probably attend the other meeting in between the biennial meetings, which could be held in some other city—in a different city each time. We could keep up the idea of meeting here in Washington every two years, and meeting every year in between, somewhere else.

BROTHER BARNABAS: I suggest that the different States form a Catholic State Conference, and in the off year, bring home to their fellow citizens the benefit of this National Conference, and then be prepared to come back here every second year with new suggestions to the conference at the University. It seems to me that the Catholic University of America is the natural, logical meeting place for the National Conference of the Catholic Charity Workers.

I very strongly urge that we do not change it. It seems to me that it would be very easy to arrange a Catholic Conference of Charities for the benefit of each State, and then it would not be imposing such an immense expense on that State by requiring them to send a large delegation down here. I urge strongly that we adhere to the principle that this is the proper place for the national meeting of Catholic Charity Workers.

THE CHAIRMAN: Are you ready to vote on the amendment?

A VOICE: Question.

THE CHAIRMAN: The amendment of Judge De Lacy is that Article IV of the Constitution shall remain as it now is, namely, "A public meeting of the Conference shall be held biennially at such time and place as may be decided upon by the Conference, in accordance with the provisions of this Constitution."

FATHER MONAGHAN: I would ask the Judge to add "or to accept the addition that that biennial meeting be held at the Catholic University of America"—at least, the next time.

THE CHAIRMAN: The Executive Committee takes care of that.

FATHER MONAGHAN: Is that in the constitution?

DR. KERBY: That may be voted as the sense of the meeting.

JUDGE DE LACY: If this amendment prevails, the suggestion of Father Monaghan will have been achieved.

(Judge De Lacy's amendment was thereupon put and carried.)

MONSIGNOR MCMAHON: I am going to say that the ladies have some affairs of their own that they like to exploit at these conferences. I would therefore ask that one section, consisting of two meetings, oc provided for the ladies.

THE CHAIRMAN: The suggestion made by Rev. Dr. McMahon is already provided for by the Executive Committee, which will take that into consideration. Now, the matter of the adoption of the report as a whole, is before the meeting.

MR. HISKY: I move that the report of the Committee on Organization be adopted, as amended.

(The motion was thereupon duly voted upon and carried.)

THE CHAIRMAN: I now recognize Professor James E. Hagerty, of the University of Ohio, who will present the report of the Committee on Resolutions.

PROFESSOR HAGERTY:

The National Conference of Catholic Charities extends its heartfelt thanks to His Excellency, the Most Reverend John Bonzano, for his presence at the Conference and his words of encouragement.

Be It Resolved, That the hearty thanks of the Second National Conference of Catholic Charities are hereby extended to Right Reverend Thomas J. Shahan, D.D., Rector of the Catholic University of America, for the cordial greetings and the entertainment of the members of the Conference in behalf of the Catholic University of America, and to General John A. Johnston, Commissioner of the District of Columbia, for his cordial welcome to the delegates.

Be It Further Resolved, That we express our grateful appreciation to Right Reverend Regis Canevin, D.D., for the inspiration of his presence and his participation in our exercises.

Be It Further Resolved, That the hearty thanks of the Conference be extended to the Very Reverend Walter Elliott, C.S.P., Rector of the Apostolic Mission House, for the hospitality and other courtesies so generously extended to the delegates; to the Sisters of Charity of Providence Hospital for the trained nurses in attendance to accommodate the visitors, and last, to all who contributed so materially to the success of the Conference either by subscribing necessary funds, by the preparation of papers or by participating in the discussions.

Be It Further Resolved, That the thanks of the Conference be extended to the owners of the automobiles who so kindly placed their automobiles at the disposal of the delegates.

Be It Further Resolved, That the thanks of the Conference be extended to Mr. Mitchell, who gave so much of his time and who so ably assisted Dr. Kerby in making a success of the Conference.

Be It Further Resolved, That the Conference deeply appreciates the encouragement of the Hierarchy, so generously given to the National Conference of Catholic Charities.

Be It Further Resolved, That thanks also be extended to the secular press for its uniform courtesy and fairness, and to the Catholic press for its cordial endorsement and continued support for our plans and aims.

Be It Further Resolved, That we extend our thanks to the Right Reverend Monsignor Russell, Celebrant, and the Paulist Fathers and the Marist Fathers for assisting at the Solemn Opening Mass.

Be It Further Resolved, That the Conference extends its thanks especially to the Reverend Dr. William J. Kerby for his untiring energy and great zeal in making this Second Meeting of the National Conference of Catholic Charities a success. His services in planning our excellent program, his geniality in welcoming the guests at the University, and his great skill and tact in making arrangements for the convenience and pleasure of the delegates are directly responsible for the success of the Conference.

The National Conference of Catholic Charities, bowing in humble submission to the will of God, expresses its sense of irreparable loss in the death of Reverend Francis Foy and Monsignor White, founders of the Conference and faithful friends of the friends of Christ.

Respectfully submitted,
JAMES E. HAGERTY, *Chairman;*
BROTHER BARNABAS,
MRS. THOMAS J. BURNS.

THE CHAIRMAN: You have heard the report of the Committee on Resolutions. What is your pleasure?

A VOICE: I move that the report of the Committee on Resolutions be adopted as read, by a rising vote.

(The report of the Committee on Resolutions was thereupon unanimously adopted by a rising vote.)

MONSIGNOR SHAHAN: Ladies and gentlemen of the Second National Conference of Catholic Charities, I cannot let that report pass without adding to it a word of gratitude to the Executive officers of the Conference, to the various committees, especially those more active members, who, as in every committee, bore the brunt of the work; to the Vice Chairmen of the different departments and sections of the Conference, and also, in a very particular manner, to the numerous kind persons who have in the last two years aided Dr. Kerby and the other hard workers of the organization in bringing about the splendid success which results from these three days' work. I have, of course, to thank you cordially for the expression of good will and affection for the University which you have shown by voting to continue to hold your meetings here, and I am glad that you have done so. I assure you that the University looks upon this organization as the first-born of its great popular works. It was brought about by the activities of our teachers, particularly of the Secretary of our Conference, to whom we cannot give too much praise for his intelligence, devotion, and zeal and for the many sacrifices which you all know he has made. Naturally we are proud of the Conference now that it enjoys a healthy life. It is still an infant, however, and while I sympathize strongly with the arguments put forth for holding an annual meeting in the various great populous centers of the United States, I cannot but feel that the Conference has acted wisely in continuing, for the present at least, to hold its meetings here. You have been welcome from the beginning, but I assure you that owing to this signal mark of confidence you are doubly welcome from now on.

I have to remind the Conference of what no doubt everyone is long since aware; that since the last meeting we have lost two of our most devoted members; two good priests, who were most efficient helpers from the beginning, and to whose wise suggestions and personal sacrifices a great deal of the success of the first conference was due—Monsignor White and Father Francis Foy. Monsignor White, as you know, passed away universally regretted by the people of his native city, the great city of New York, particularly of Brooklyn, where he was better known. He was becoming indeed a nation-wide figure in the work of our Catholic charities, and in the great economic and social problems that are more and more coming to the front. It was the Divine will, however, the he should be called to that country where there is perpetual peace, and he well deserved the rest which the Lord has in store for him. We joined in prayer for the happy repose of the souls of both of these good friends of the poor, in the Mass offered, yesterday morning.

Father Francis Foy, of the Newark diocese, was also a most efficient, laborious and prudent counsellor from the beginning. All of us who assisted at the meetings of the Executive Committee remember with what earnestness and zeal he threw himself into the original organization of this work, and we feel that we owe him a very great debt. The debt that we owe to these two good priests can, of course, be best paid by your frequent prayers for the repose of their souls.

We have cabled our Holy Father, the Pope, expressing the most profound sentiments of filial reverence and obedience of the organization, and this morning we have learned by telephone—although we have not yet received the Latin text—that the Holy Father has sent us a cablegram containing his acknowledgment of our congratulations, and also his Apostolic blessing, so that we have received the Apostolic blessing twice to-day—once from the Apostolic delegate himself, and once from the Holy Father personally.

The following telegram is from Mrs. Joseph J. O'Donohue, of New York:

"God bless the Conference. I cannot be present, but am with you in spirit."

It gives me great pleasure also to translate for you the following letter of Cardinal Merry del Val to Mrs. Thomas Hughes Kelly, acknowledging the receipt through her by the Holy Father of the Proceedings of our first National Conference of Catholic Charities. I had the pleasure of presenting Mrs. Kelly and Mr. Kelly to our Holy Father in January, and of seeing her hand him the beautiful bound volume, and of translating to them from him, the expression of his great joy and satisfaction at the great and holy work that had been so well established in our country, and the sincere good wishes that it should continue and grow from year to year, and become all that we have in mind for it.

The Holy Father is very deeply interested in all practical concrete questions—questions of immediate utility—and his remarks on the occasion of the presentation of this volume were indeed very complimentary to the entire conference:

(Reading): "Rome, January 22nd, 1912. Madam Thomas Hughes Kelly: I have the pleasure of letting you know that our Holy Father has received the beautiful volume containing the report of the First National Conference of Catholic Charities held in the United States of America, and he thanks you through me, for the beautiful gift, while he congratulates the numerous delegates to the Conference, and especially the Honorary President, Cardinal Gibbons and the Rector of the University. In order to encourage all who have given so much time and means to the exercise of Divine charity, the August Pontiff sends to all the Conference his apostolic benediction, the forerunner of that blessing which they will one day receive from Almighty God when He will admit them to the enjoyment of rewards due to those who show the spirit of charity towards the needy. Very sincerely yours, in Christ, Cardinal Merry del Val."

And now, dear friends, we bring to a close this memorable meeting. It is memorable because of the very large number who have attended it—more than four hundred coming from all parts of the United States, and representing not only the individual charity of their own hearts and minds but also the organized charities of their localities. It is also memorable because of the objective importance of the subjects treated here. There is not a question that touches the social welfare closely which has not received large and calm treatment at the hands of the speakers and writers, and also very notable discussion in many cases. I think you will all agree with me when I say that we seem to have made very great progress in the last two years in our concept of these questions, in the manner of handling them, in the remedies proposed, and, above all, in the harmony and unity that seems to prevail in our views. When we have gathered together under the sign of the cross at the feet of Jesus Christ himself, to do all in our power for the sufferings of poor weak humanity, it is natural that this harmony and unity should tend to grow and become constantly more efficient. We feel that during these three days we have been participating in a great act of religion, for our dwelling is beyond this world. It is in this spirit and with these views, with the profound conviction of the immortality of the soul, of our responsibility to Almighty God for the gifts that he has given us, of our Christian responsibility for all humankind, that we have carried on our deliberations, and have taken the conclusions that we have taken. Going forth with God's help, we will put them into execution as far as may be given unto us. These three days have been filled, I am sure, for each and every one of us with numerous blessings—blessings for the mind and blessings for the heart; blessings for each individual, and blessings for the different organizations which you all represent, be they large or small. Indeed, not one of them is small. every one of them is large. "Wherever two or three are gathered together in My Name, there shall I be in the midst of them." Wherever Jesus Christ is, there is all that we can wish for or strive for or desire to love, imitate, or possess.

So the Conference has been, to all of us, a great source of personal happiness and a great immediate personal blessing to ourselves and to our works. You now return to your various cities and to the various organizations that you represent, and I feel certain that you will say to them that a great deal of good has been accomplished by our meeting. We have been privileged to look upon one another during these three days, to converse with one another, to discuss questions that are very near to us. "Man liveth not by bread alone." He lives on the higher levels of the mind and heart. That is the better and the holier life, the life that compensates us for so much—for all that is low, mean, and petty in the ordinary secular life. We may trust to scientific statements or principles, we may trust to our power of human organization and foresight; we may think that what individuals cannot accomplish, can be done by the collective powers of the social body, but above all that, we must eliminate selfishness; we must learn to love our neighbor for himself, and in all the history of the human race no other system has been found or can be found which is comparable to our Catholic system that continues the works of our Lord Jesus Christ. Wherever the Catholic religion exists, through all time, there will also be Catholic charity. I again congratulate you on the happy achievements of this Conference. I hope you will all return safely to your homes and I am sure we will all pray during the next two years for an equally happy session of the Third Conference when in good time it comes about. (Applause.)

MR. HISKY: I move you that we now adjourn.

(The motion was duly seconded, put and carried.)

(Whereupon at 1 o'clock p. m. on the 25th day of September, 1912, the Conference adjourned.)

PART IV.

CONSTITUTION OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES AS AMENDED AND ADOPTED SEPTEMBER 25, 1912.

I.—Name.

This Conference shall be known as the National Conference of Catholic Charities.

II.—Object.

The objects of the National Conference of Catholic Charities are:

1. To bring about exchange of views among experienced Catholic men and women who are active in the work of charity.
2. To collect and publish information concerning organization, problems and results in Catholic charity.
3. To bring to expression a general policy toward distinctive modern questions in relief and prevention, and toward methods and tendencies in them.
4. To encourage further development of a literature in which religious and social ideals of charity shall find dignified expression.

III.—Membership.

Membership in the National Conference of Catholic Charities is classified as follows:

General Membership.—All Catholics who have an active interest in private or public charitable or correctional work are invited to enroll themselves as members of the Conference and to participate in the proceedings of the biennial public meetings. Associations, Institutions, Cities, Dioceses may be enrolled as members of the Conference and may send delegates to its meetings.

Paying Membership.—Any member of the Conference who contributes the sum of three dollars to the funds needed for the expenses of a biennial meeting, will be classified as a Paying Member for the period of two years ending with such meeting.

Sustaining Membership.—Any member of the Conference who contributes the sum of ten dollars to the funds needed for the expenses of a biennial meeting, will be classified as a Sustaining Member for the period of two years ending with such meeting.

Subscribing Membership.—Any member of the Conference who contributes a sum in excess of the amount specified for Sustaining Membership, to the funds needed for the expenses of a biennial meeting, will be classified as a Subscribing Member for the period of two years ending with such meeting.

Members who are enrolled in any of the foregoing classes of Paying Membership will receive gratis, such printed Report of the Proceedings of the specific meeting to which they have contributed, as may be issued by the Conference.

IV.—Public Meetings.

A Public Meeting of the Conference will be held biennially at such time and place as may be decided upon by the Conference in accordance with the provisions of this Constitution.

V.—Officers of the Conference.

The Conference shall have the following officers, to be elected at the biennial meeting, whose terms shall begin with the close of such biennial meeting and end with the close of the following biennial meeting, with the duties herein respectively assigned to them.

1. A President, who shall preside over the sessions of the Conference, except when the Chairman of a Committee on Topics has charge of the meeting, or some other officer is temporarily called to the chair.

The President shall also be a member of the Executive Committee, and the Chairman ex-officio thereof, and shall continue to be a member of the said Committee after his term as President has expired.

The President shall have power to fill any vacancy which may occur in any office or Committee during the interim between the biennial public meetings and to appoint members of the Topic Committees not otherwise provided for.

He shall have supervision of the work of the other officers and of the various committees, in preparing for the sessions of the Conference, and shall have authority to accept resignations and to fill vacancies in the Committees on Topics.

2. Six Vice-Presidents, who shall, at the request of the President, assist him in the discharge of his duties, and in case of his inability to serve, shall succeed him in the order in which they are named.

3. A Secretary, who shall be ex-officio Secretary of the Executive Committee, and who shall keep the records, conduct the correspondence and distribute the papers and documents of the Conference, under the direction of the Executive Committee.

4. Three Assistant Secretaries, who shall assist the Secretary of the Conference, at his request, and work under his direction.

5. A Treasurer, who shall receive all moneys of the Conference, and

disburse the same upon vouchers duly certified by the Secretary, and audited by the Chairman of the Executive Committee.

VI.—Committees of the Conference.

The Conference shall have the following Committees, with the duties herein respectively assigned to them:

TO BE ELECTED BY THE CONFERENCE.

1. An Executive Committee, which shall consist of the President and all ex-Presidents of the Conference ex-officio, and of fifteen members of the Conference to be elected at the preceding biennial meeting.

The Chairman of the Executive Committee shall have the power to appoint, subject to the approval of the Executive Committee, a Committee on Program, which will have entire charge of the preparation of programs and of the appointment of speakers and writers for the biennial public meeting of the Conference. This Committee shall consist of the Chairman and the Secretary and three members of the Executive Committee, and their terms of office shall end with the close of the biennial term for which they were appointed.

The Executive Committee shall have charge of the business of the Conference during the interim between the public sessions of the latter, and shall give attention to any matters referred to it by the Conference, its constitution or by-laws. The program of the Conference, as arranged by the Committee on Topics, shall be subject to the approval of the Executive Committee.

2. The Committees on Topics, which shall each consist of not more than twenty-five members, including the chairman and vice-chairmen. The chairman, vice-chairmen and thirteen members of each Committee shall be elected at the meeting of the Conference, and the remaining ten members of each of said Committees shall be appointed by the President of the Conference.

These Committees shall have charge of that portion of the program which may be assigned to them, respectively, by the Committee on Program of the Executive Committee, subject to the provisions of the constitution and of the Committee on Program, to which they shall severally report as soon as practicable after their appointment. They shall also have charge of the sessions of the biennial meeting of the Conference respectively assigned to them.

TO BE APPOINTED BY THE PRESIDENT OF THE CONFERENCE IMMEDIATELY AFTER THE OPENING OF THE BIENNIAL MEETING.

3. A Committee on Resolutions, which shall consist of three members of the Conference, two of whom shall constitute a quorum. All resolutions, except as herein otherwise provided, shall be referred to this Com-

mittee without debate, and the Committee shall, before the Conference adjourns, present such a report as seems desirable.

4. A Committee on Organization, which shall consist of nine members of the Conference, five of whom shall constitute a quorum. To this Committee shall be referred all questions relating to the organization of the succeeding Conference, and the Committee shall present a report thereon to the Conference prior to its adjournment.

VII.—Terms of Officers and Members of Committees.

All officers and members of committees referred to in Sections V and VI shall serve for a period of not more than two years, terminating at the conclusion of the biennial public meeting of the Conference succeeding their election or appointment.

VIII.—Diocesan Correspondents.

When found advisable, the Executive Committee may appoint two persons from each diocese in the United States, to be known as Diocesan Correspondents. It shall be the duty of Diocesan Correspondents to gather and furnish to the Secretary of the Conference, on lines indicated by him, all information obtainable concerning the Catholic Charities of their respective dioceses. They shall also endeavor to develop among persons of their respective dioceses engaged in all phases of charity work, an interest in the National Conference of Catholic Charities, secure attendance of such persons at the Conference meetings and encourage financial support of the Conference.

IX.—Duties of Officers.

The duties of the officers of the Conference, except as herein provided, shall be those usually performed by persons holding similar positions in regular associations.

OFFICERS AND MEMBERSHIP ON COMMITTEES ELECTED FOR THE THIRD NATIONAL CONFERENCE OF CATHOLIC CHARITES, 1912-1914, AS PROVIDED FOR BY THE CONSTITUTION.

Honorary President.

His Eminence James Cardinal Gibbons.

President.

Rt. Rev. Monsignor T. J. Shahan, Rector of the Catholic University.

Treasurer.

Hon. William H. DeLacy.

Secretary.

Rev. Dr. William J. Kerby.

Vice-Presidents.

Daniel B. Murphy, Rochester, N. Y.
Miss Mary V. Merrick, Washington, D. C.
Richard Crane, Cincinnati, Ohio.
Mrs. T. J. Meder, Chicago, Ill.
Rev. Joseph Ruesing, West Point, Nebr.
David F. Tilley, Boston, Mass.

Assistant Secretaries.

Mr. B. A. Seymour, Detroit, Mich.
Miss Sallie Grieves Gaynor, Chicago.
Mr. Bernard Kelley, Boston, Mass.

Executive Committee.

Rt. Rev. Monsignor T. J. Shahan, Chairman, Washington, D. C.
Rev. Dr, William J. Kerby, Secretary, Washington, D. C.
Joseph W. Brooks, Baltimore, Md.
Edmond J. Butler, New York, N. Y.
Rev. James Donahoe, St. Paul, Minn.
Rev. F. H. Gavisk, Indianapolis, Ind.

PROF. JAMES E. HAGERTY, Columbus, Ohio.
COUNTESS ISELIN, New Rochelle, N. Y.
FRANK J. JOHANN, Philadelphia, Pa.
MRS. J. M. MOLAMPHY, Pittsburgh, Pa.
HON. CHARLES P. NEILL, Washington, D. C.
THOMAS G. RAPIER, New Orleans, La.
JOHN P. READY, Chicago, Ill.
HON. A. B. REID, Pittsburgh, Pa.
REV. M. J. SCANLAN, Boston, Mass.
REV. JOHN A. SCHMITT, Grand Rapids, Mich.
MRS. P. J. TOOMEY, St. Louis, Mo.

Committee on Families.

Chairman, THOMAS M. MULRY, New York City.
Vice-Chairman, MRS. OTTO GARGES, Washington, D. C.
BIGGS, ROBERT, Baltimore, Md.
DOYLE, JOHN, Louisville, Ky.
FITZGERALD, JOHN J., Brooklyn, N. Y.
GALLAGHER, P. F., Pittsburgh, Pa.
GONNER, LAWRENCE, Dubuque, Iowa.
GOOKIN, MRS. JAMES A., Boston, Mass.
GUILFOYLE, JOHN, Jersey City, N. J.
KELLY, MISS MARGARET, Cleveland, Ohio.
KELLY, MISS M. E., New York City.
McCANN, DANIEL, Evanston, Ill.
O'REILLY, REV. DR. THOMAS C., Cleveland, O.
RUFFIN, MISS FRANCES G., Mobile, Ala.
TRACY, DAVID E., Harrisburg, Pa.
WALSH, WILLIAM E., Cumberland, Md.
(Membership to be completed by appointments of President.)

Committee on Children.

Chairman, JAMES E. FEE, Boston, Mass.
Vice-Chairman, MISS MARIE E. LYNCH, St. Louis, Mo.
AMBERG, MRS. WILLIAM A., Chicago, Ill.
BARNABAS, BROTHER, Lincolndale, N. Y.
DOYLE, MICHAEL FRANCIS, Philadelphia, Pa.
DU BRUL, MRS. NAPOLEON, Cincinnati, Ohio.
GALLOWAY, MRS. JOHN R., Washington, D. C.
HOEN, A. B., Baltimore, Md.
KENNEDY, JAMES F., Chicago, Ill.
LE BLOND, REV. C. HUBERT, Cleveland, Ohio.
LYNCH, REV. THOMAS J., New York City.
McLOUGHLIN, JAMES J., New Orleans, La.
MALLON, PATRICK, Brooklyn, N. Y.

MORAN, REV. THOMAS J., Arlington, N. J.
MULRY, MRS. THOMAS M., New York City.
WALDO, MISS EVELINE A., New Orleans, La.
(Membership to be completed by appointments of President.)

Committee on Social and Civic Activities.

Chairman, REV. DR. JOHN A. RYAN, St. Paul, Minn.
Vice-Chairman, MRS. THOMAS BURNS, Chicago, Ill.
BLEAKIE, MISS MARY JOSEPHINE, Brookline, Mass.
CASGRAIN, MRS. CHARLES W., Detroit, Mich.
CULL, HON. DAN B., Cleveland, Ohio.
DINAN, MISS KATHERINE M., New York City.
KANE, MISS ROSE E., Minneapolis, Minn.
MULREADY, EDWIN, Boston, Mass.
O'BRIEN, MISS GRACE, Brooklyn, N. Y.
O'HARA, DR. FRANK, Washington, D. C.
REILLY, RICHARD M., Lancaster, Pa.
RYAN, MRS. JAMES J., Baltimore, Md.
SPETZ, REV. ANDREW, C. R., Chicago Ill.
TAYLOR, MRS. THOMAS F., Austin, Tex.
WILLIAMS, MISS KATHERINE R., Milwaukee, Wis.
WOLKING, WILLIAM C., Cincinnati, Ohio.
(Membership to be completed by appointments of President.)

Committee on Sick and Defectives.

Chairman, DR. LAWRENCE F. FLICK, Philadelphia, Pa.
Vice-Chairman, DR. MARY O'BRIEN PORTER, Chicago, Ill.
BOISLINIERE, DR. LOUIS, St. Louis, Mo.
CLARKE, MRS. J. MAGEE, Pittsburgh, Pa.
CROTTY, DR. NORA, Cincinnati, Ohio.
DU MEE, EDWARD J., Philadelphia, Pa.
HORGAN, DR. JOHN A., Boston, Mass.
LENIHAN, DR. M. D., Dubuque, Iowa.
MCFADDEN, MRS. M. J., St. Paul, Minn.
MANDEL, MRS. EDWARD, New York City.
MERRICK, DR. ROBERT M., Boston, Mass.
NERACHER, MRS. WM., Cleveland, Ohio.
NOLEN, DR. HELEN M., Toledo, Ohio.
O'DONNELL, REV. WM. A., Philadelphia, Pa.
WALSH, MISS ADELAIDE M., Chicago, Ill.
WINGERTER, DR. CHARLES A., Wheeling, W. Va.
(Membership to be completetd by appointments of President.)

MEMBERSHIP*

(Terminating with the 1912 Meeting of the Conference).

HIERARCHY.

CONTRIBUTING.

His Eminence James Cardinal Gibbons, Baltimore, Md.	$25
Quigler, Most Rev. James E., D.D., Chicago.	
Dowling, Rt. Rev. Austin, Des Moines, Iowa	$5

SUSTAINING.

His Eminence John Cardinal Farley, New York.
His Eminence William Cardinal O'Connell, Boston.
Prendergast, Most Rev. E. F., Philadelphia.
Anderson, Rt. Rev. Bishop J. G., Boston, Mass.
Beaven, Rt. Rev. Thomas D., D.D., Springfield, Mass.
Canevin, Rt. Rev. Regis, D.D., Pittsburgh, Pa.
Chartrand, Rt. Rev. Joseph, D.D., Indianapolis, Ind.
Conaty, Rt. Rev. Thomas J., D.D., Los Angeles.
Donahue, Rt. Rev. P. J., D.D., Wheeling, W. Va.
Garrigan, Rt. Rev. P. J., D.D., Sioux City, Iowa.
Gunn, Rt. Rev. John E., D.D., Natchez, Miss.
Harkins, Rt. Rev. Matthew, D.D., Providence, R. I.
Hartley, Rt. Rev. J. J., D.D., Columbus, O.
Hoban, Rt. Rev. M. J., D.D., Scranton, Pa.
McFaul, Rt. Rev. James A., D.D., Trenton, N. J.

PAYING MEMBERS.

Allen, Rt. Rev. Edward P., D.D., Mobile, Ala.
Cusack, Rt. Rev. Thomas F., D.D., New York City.

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*Judge De Lacy, the Treasurer of the Conference, submitted to the Executive Committee at its first meeting, an itemized account of receipts and expenditures from February 1st, 1911, to September 20, 1912, not including items related to the 1912 meeting itself.

Receipts up to March 1st, 1912, were derived from the sale of the 1910 Report and from contributions. After March 1st, 1912, at which time the system of paid memberships was inaugurated by the Executive Committee, receipts were derived mainly from that source. The list cf contributions received prior to March 1st, 1912, will be found at the end of this classified list of paid memberships.

The treasurer's report showed total receipts for the period covered, of $3,806.90. This includes a balance of $680.63 on hand February 1st, 1911. The total disbursements shown by the Treasurer's report amounted to $3,076.52. The balance shown by the report was $729.38 with all bills for the current meeting still outstanding. The disbursements were for printing the Report of the 1910 Conference, crculars, programs, and for postage, stenography, office supplies, traveling expenses of the Secretary, and expenses incidental to the preparation for the 1912 Conference.

Under the newly amended constitution, the Conference year will hereafter terminate with the close of the biennial session. Reports will be made in conformity thereto.

Corrigan, Rt. Rev. Owen B., D.D., Baltimore, Md.
Haid, Rt. Rev. Leo, D.D., O.S.B., Belmont, N. C.
Kelly, Rt. Rev. Edward D., D.D., Ann Arbor, Mich.
Muldoon, Rt. Rev. P. J., D.D., Rockford, Ill.
O'Connell, Rt. Rev. D. J., D.D., Richmond, Va.
Shaw, Rt. Rev. J. W., D.D., San Antonio, Tex.

SUSTAINING MEMBERS.

DISTRICT OF COLUMBIA.

Gatti, Michael.
Golibart, Mrs. S. R.
Kolb, J. Leo.
Russell, Rt. Rev. Msgr. Wm. T.
Shahan, Rt. Rev. Msgr. T. J.

FLORIDA.

Clark, Mrs. Henry.

ILLINOIS—CHICAGO.

Carry, Edward F.
Kennedy, James F.
Lynch, John A.
McCann, Daniel (Evanston).
MacMahon, Mrs. John.
Nelson, Mrs. Wm. P.
O'Shea, Mrs. David.
Reilly, Mrs. J. L.
Riordan, Rev. Daniel J.
Routt, Harvey J. (Jacksonville, Ill.)

INDIANAPOLIS.

Gavisk, Rev. Francis H.

KANSAS.

McManus, Thomas H.

LOUISIANA.

Behrman, Mayor Martin.
Grehan, John A.

MARYLAND—BALTIMORE.

Broderick, D. I. (Catonsville).
Hisky, Thomas Foley.
Jenkins, Michael.
Ryan, Mrs. James J.

MASSACHUSETTS.

Bleakie, Miss Mary Josephine.
Cassidy, Rev. James E., V. G.
Fitzpatrick, Rev. Wm. H.
Horgan, Dr. John A.
Hughes, Dr. Laura A. C.
Mulready, Edwin.
Rothwell, Bernard J.

MICHIGAN.

Casgrain, Mrs. Charles.
Van Antwerp, Rev. F. J.

MISSOURI.

Toomey, Mrs. P. J.

NEBRASKA.

Hamilton, Miss Stella.

NEW JERSEY.

Tierney, Mrs. Myles.

NEW YORK STATE.

Brennan, Mrs. Philip A.
Devine, Thomas J.
Fay, Mrs. Margaret.
Iselin, Countess.
Kane, Mrs. De Lancey.
Murphy, Daniel B.

NEW YORK CITY.

Burke, John.
Byrne, Miss Elizabeth M.
Byrne, James M.
Cashin, Rev. Wm. E.
Collier, Mrs. R. J.
Considine, Rev. M. J.
Daly, Wm. C.
Emmet, Mrs. John Duncan.
Fitzpatrick, Rev. M. J.
Flynn, James.
Fuller, Paul.
Grace, Joseph P.
Heide, Henry.
Lynch, Rev. Thomas J.
McCue, Patrick J.
McMahon, Rt. Rev. Msgr. D. J.
McNaboe, James F.
McNicholas, Rev. John T., O.P.
MacDonald, George.
Mandel, Mrs. Edward.
Marbury, Miss Elizabeth.
Moloney, Mrs. D.
Mulqueen, Hon. Joseph F.
O'Donohue, Mrs. Joseph J.
O'Donohue, Miss Teresa R.
O'Flaherty, Miss Mary.
Ridder, Mrs. Herman.
Roberts, Mrs. Theodore.
Smith, Edward.
Smith, Rev. Joseph F.
Von Zedlitz, Mrs. Anna M.

OHIO.

Du Brul, Mrs. Napoleon.

PENNSYLVANIA—PHILADELPHIA.

Barry, John A.
Fitzgibbons, Rev. Dr. J., C.S.Sp.
Reilly, Richard M. (Lancaster).
Horn, Franklin S.
Sinnott, Miss Mary E.

WEST VIRGINIA.

Wingerter, Dr. Charles A.

SUSTAINING MEMBERS—INSTITUTIONS.

DISTRICT OF COLUMBIA.

Christ Child Society, Washington.

ILLINOIS—CHICAGO.

St. Mary's Settlement, Catholic Women's League.
Sisters of Mercy, St. Xavier Academy.
Particular Council, St. Vincent de Paul Society.
Protectorate, Catholic Woman's League.

IOWA.

Epiphany Council, Knights of Columbus, Sioux City.

MISSOURI.

Roman Catholic Orphan Asylums of St. Louis.

NEW YORK STATE.

St. Ann's Home, Peekskill.
Franciscan Sisters, Peekskill.
House of the Good Shepherd, Brooklyn.
Lincoln Agricultural School.
St. John's Home, Brooklyn.
Particular Council, St. V. d'P. Society, of Troy.
Placing-Out Bureau, Lincoln Ag. School.

NEW YORK CITY.

Association of Catholic Charities.
Catholic Home Bureau.
N. Y. Catholic Protectory.
N. Y. Foundling Hospital.
St. Francis Hospital.
St. Francis Home.
St. Joseph's Hospital.
Particular Council, St. V. d'P. Society.
Particular Council, St. V. d'P. Society of the Bronx.
Superior Council, St. V. d'P. Society.
St. Vincent's Hospital.

OHIO—COLUMBUS.

St. Anthony's Hospital.
St. Francis Hospital.

PENNSYLVANIA.

American Society for Visiting Catholic Prisoners, Philadelphia.
Catholic Woman's League, Pittsburgh.
Conference of Catholic Charities of the Diocese of Pittsburgh.

St. Joseph's Society for the Prevention of Cruelty to Children and Aged Persons, Scranton.
Particular Council, St. Vincent de Paul Society of Harrisburg.
Particular Council, St. Vincent de Paul Society of Philadelphia.
Seraphic Work of Charity for Poor Children, Pittsburgh.

TEXAS.

St. John's Orphanage, San Antonio.
St. Joseph's Orphanage, San Antonio.

PAYING MEMBERS.

ARKANSAS.

Boyle, Rev. P. H.
Tobin, Rev. Thomas V.

CALIFORNIA.

Marciniak, Rev. C. J.
Sullivan, Rev. Wm. P.
Wallrath, Rev. M.

CONNECTICUT.

O'Brien, Mrs. Jos. A.
Ryan, Rev. John F.

DISTRICT OF COLUMBIA.

Brown, L. K.
De Lacy, Hon. Wm. H.
Donnelly, C. Jessica J.
Donnelly, Richard J.
Elliott, V. Rev. Walter.
Everett, Louis A.
Gallaher, Thomas K.
Gowans, Miss Margaret.
Harbin, George F.
Jones, F. H.
Kerby, Rev. Wm. J.
Kerby, Miss Ora.
Kerby, Miss Leo.
Lee, Miss Sarah R.
McEvoy, Rev. M. F.
McGuigan, Rev. Thomas E.
Montgomery, W. E.
Montgomery, Mrs. W. E.
Neill, Mrs. Charles P.
Shea, N. H.
Sullivan, Joseph D.
Talty, Mrs. Margaret.
Waggaman, Miss Mary T

ILLINOIS.

Clingen, Mrs. Julia Ward.
Gallagher, Miss Katharine.
Lies, Mrs. Lorenz M.
Rusch, Rev. F. S.

CHICAGO.

Brennan, John P.
Brown, Miss Ida Catherine.
Burns, Mrs. Thomas.
Cavanagh, Mrs. H. L.
Cavanagh, Miss Lillie.
Coleman, Mrs. J. J.
Crowe, Mrs. Frank J.
Daly, Mrs. Julia.
Deneen, Miss Anna.
Delaney, Thos. F.
Detmer, Miss Lily.
Dickson, Mrs. Laura.
Eglin, Charles A.
English, Mrs. Thomas G.
Finan, Mrs. M. E.
Forbes, Mrs. Mary T.
Gannon, Richard C.
Gannon, Mrs. Richard C.
Garvey, Miss Annie.
Gaynor, Miss Sallie Grieves.
Girten, Michael F.
Good, Miss Rachel.
Grudzinski, Rev. Louis W.
Hall, Miss Ella M.
Healy, Mrs. James.
Kouck, Mrs. Adam.
Lehman, Miss Harriet B.
Loftus, Miss Delia A.
McDonnell, Miss Amelia I.
McHugh, Miss Rose.
Mosset, Miss Mary A.
Moynihan, Mrs. M. A.
Mueller, Joseph F.
Mullay, Miss Anna.
Mullin, Miss Annie M.
Murphy, John P. V.
Murphy, Mrs. Thomas.
Newton, Mrs. Catherine B.
O'Callaghan, Rev. Peter J.
O'Donnell, Miss Delia.
O'Gallagher, Mrs Francis B.
O'Keeffe, Mrs. Isabelle C.
O'Keeffe, P. J.
O'Shaughnessy, Mrs. Celia A.
Plummer, Mrs. Wm. T. J.
Ratty, Miss Anna.
Ready, John P.
Ronan, Miss Mary.
Ryan, Daniel F.
Schofield, Miss Mae F.
Sigstein, Rev. J. J.
Smith, Mrs. George R.
Smith, Joseph C.
Sullivan, Mrs. Michael.
Sullivan, Dr. Thos. J.
Trainor, Mrs. John W.
Walsh, Miss Adelaide Mary.
Walsh, Miss Emily.
Walsh, Wm. D.
Webb, Mrs. Thomas J.
Wilson, Mrs. Mary Gaynor.
Wright, Miss Laura.

INDIANA.

Trask, Mrs. C. P.
Vaux Bacon, Mrs. Geo.

IOWA.

Czizek, M.
Flynn, Leo J.
Gorman, V. Rev. D. M., Pres. St. Joseph's College, Dubuque.

LOUISIANA.

Behan, Mrs. W. J.
Rapier, Thos. G.
Wynehoven, Rev. Peter.

MARYLAND.

Convery, Mrs. A. J.
Devereux, Dr. Ryan.
Gans, Mrs. Edgar H.
Horn, George C.
McGraw, John F.
Riordan, Rev. M. J.
Shriver, T. Herbert.
Walsh, Wm. Edw.

BALTIMORE.

Baldwin, E. F.
Barrett, Bernard J.
Baummer, John C.
Blondell, Miss Teresa M.
Bonaparte, Hon. Chas. J.
Brooks, Joseph W.
Carroll, Dr. Jas J.
Casey, Wm. J.
Curran, W. C.
Crouch, Dr. J. Frank.
Daly, Owen.
Dwyer, Miss Carrie.
Fletcher, Rev. W. A.
Galvin, John.
Grindall, Dr. Chas. S.
Haas, Michael.
Healey, Jas. P.
Hoen, A. B.
Holloway, Miss Anna E.
Judge, John P.
Judge, Joseph C.
Kerr, Edward A.
Klug, E. V.
Kreamer, Edward.
Livermon, John, Pres. St. Katherine's Conference.
McDivit, Dr. Harry N.
McEvoy, P. J.
McKenna, Miss Kate.
McKinney, Rev. G. V. C M.
MacSherry, Allan.
Monaghan, Rev. Hugh J.
Moore, Wm., Pres. St. Bernard's Conference.
Muth, Vincent de Paul.
O'Ferral, John P.
Paul, Rev. Brother.
Popple, Harry.
Schwartz, Andrew, Pres. St. Joseph's Conference.
Sheehan, M.
Smith, Joseph M.
Weir, Miss Margaret S.
Wheeler, James R.
Wilhelm, John F.

MASSACHUSETTS.

Bottomly, Dr. John T.
Barry, James F.
Cranio, Gaetano.
Dolan, Miss Julia M.
Dwight, Miss Margaret.
Fee, James E.
Galvin, Miss Helen.
Gookin, Mrs. James A.
Hardy, Wm. H.
Horgan, Miss Ella.
Kelley, Bernard C.
Lang, Henry.
Larkin, Miss May F.
Lyons, Rev. George A.
McGarry, Rev. John J., D.C.L.
McGurty, Miss Ellen A.
Mahoney, Mrs. Maurice J.
Maynard, Miss Mary Agnes.
O'Connor, Francis P.
O'Neill, James H.
Sheridan, Rev. John A.
Wise, James F.

MICHIGAN.

Brady, Mrs. Thomas.
Dupont, Miss Margaret A.
Fisher, Edwin A.
Hally, Rev. James A.
Hayes, Rev. Dennis A.
Schmitt, Rev. John A.
Seymour, B. A.
Sullivan, Mrs. H. B.
Wuest, Rev. Jossph, C.S.Sp.

MINNESOTA.

Kane, Miss Rose.
Naughton, T. F.
Pierce, Ambrose.
Potts, Charles P.

MISSOURI.

Denvir, John B.
Geisert, Rev. Henry A.
Hoxsey, Miss Mary I.
Lynch, Miss Marie E.
Sullivan, Rev. J. J., C.M.

NEBRASKA.

Ruesing, Rev. Joseph.
Swartzlander, Mrs. A.

NEW HAMPSHIRE.

Brophy, Rev. John.

NEW JERSEY.

Brown, John B.
Fox, Rt. Rev. Msgr. John H.
McCabe, Prof. David A.
Meredith, Miss H. R. A.
Moran, Rev. Thomas J.
Schaeken, Rev. Alphonse M.
Slaughter, Miss Elizabeth.

NEW YORK.

Barnabas, Brother.
Benziger, Miss Lulu.
Emery Aloysius, Brother.
Fitzgerald, John J.
Hart, Joseph A.
Higgins, Rev. Dr. James J.
Hull, J. C.
Kaupert, Rt. Rev. Msgr. George.
McAvoy, Miss Kate L.
Mallon, Patrick.
Malone, Michael J.
Mulligan, Michael.
O'Brien, Miss Grace.
Ray, George.
Redmond, Patrick.
Schneider, Rev. Fred. M.

NEW YORK CITY.

Bernard, V. Rev. Fr., O.S.B.
Bird, P. H.
Black, Mrs. J. H.
Britt, T. Louis A.
Burke, Mrs. W. A.
Butler, Edmond J.
Courtney, Rev. Wm. A.
Cummings, Miss Margaret C.
Cunnion, Rev. Malick A.
Curry, Edmond J.
Deery, John J.
Dinan, Miss Katharine M.
Doherty, William J.
Dooley, Rev. John H.
Dougherty, James E.
Egan, Bernard J.
Grady, Miss Margaret M.
Hussey, Mrs. C. J.
Jordan, Rev. J. T.
Keating, Redmond.
Kelleher, Miss Ellen C.
Kelly, Rev. James F.
Kelly, W. J.
Ludlow, Rev. Samuel.
McCarten, Mrs. Mary.
McMahon, Rev. Joseph H.
Morley, Rev. David.
Mulry, Mrs. Thomas M.
O'Dwyer, Rev. P. P., O.C.C.
O'Neill, Cosmo D.
Prendergast, Miss Anna.
Quilty, Miss Ida M.
Robinson, Geo. B.
Robinson, Mrs. Geo. B.
Shanley, Mrs. T. J.
Spallen, Mrs. Anna M.
Strack, Mrs. Lorenz.
Sullivan, Margaret Eugene.
Tack, Theodore E.
Thomas, Mrs. Allen M.
Whitney, Patrick A.
Whitney, Mrs. Josephine V.

OHIO.

Crane, Richard.
Deericks, Mrs. Julia M.
Fanning, M. A.
Hagerty, Prof. J. C.
Jennings, Rev. Gilbert P., LL.D.
Kuhlman, Rev. B. F.
LeBlond, Rev. C. Hubert.
Mitchell, Miss Grace M.
O'Leary, Walter.
Shinnick, Miss Mary E.
Vignos, Miss Alice.

PENNSYLVANIA.

Gratian, Brother.
Walsh, Thos. A.

PHILADELPHIA.

Boyle, A. A.
Brophy, Miss Mary C.
Corrigan, Rev. Dr. J. M.
Doyle, Michael Francis.
du Mee, Edward J.
Flick, Dr. Lawrence F.
Hirst, A. A.
Kennedy, Miss Margaret.
Mullin, Mrs. Chas. P.
Munday, Rev. Peter.
O'Donnell, Rev. W. A.
Prince, Mrs. A. G.
Reynolds, Miss Margaret S.
Vetterlein, Herman G.
Wastl, Rev. Francis X.

PITTSBURGH.

Carter, Mrs. J. B.
Coakley, Rev. Thomas F., D.D.
Comes, John T.
Devlin, Rev. Thomas.
Gallagher, P. F.
McMullen, Rev. Wm. J.
Modispacher, Miss Mary.
O'Connor, Miss Mary.
Roney, Mrs. John H.
Staud, Mrs. John P.

RHODE ISLAND.

Donovan, D. D.

TENNESSEE.

Brew, Miss Delia S.

VIRGINIA.

Gordian, Brother.

WEST VIRGINIA.

Beattie, Mrs. Thomas.
Kearns, Miss Mary.

WISCONSIN.

Brock, Mrs. Frank P.
Desmond, H. J.
Gagnon, Rev. Augustin.
Hackett, Mrs. James Hugh.
Lehman, Peter.
Riedl, Rev. John A.
Williams, Miss Katherine R.

GERMANY.

Mueller-Simonis, Rt. Rev. Msgr. Paul, Strassbourg.

PAYING MEMBERS—INSTITUTIONS.

CALIFORNIA.

Sisters of Mercy, Los Angeles.
Roman Catholic Orphan Asylum, San Francisco.

COLORADO.

Sisters of the Good Shepherd, Denver.

DELAWARE.

Ladies of Charity, Wilmington.

DISTRICT OF COLUMBIA—WASHINGTON.

St. Ann's Infant Asylum.
Particular Council, St. Vincent de Paul Society.
Providence Hospital.
St. Rose's Technical School.
St. Matthew's Conference, St. V. d'P. Society.

GEORGIA.

Cathedral Conference, St. Vincent de Paul Society, Savannah.

ILLINOIS—CHICAGO.

Congregation of the Resurrection.
St. Margaret's Relief Society.
St. Joseph's Young Men's Sodality of St. Stanislaus' Church.
St. Stanislaus College.
St. Stanislaus B & M. Church, Cragin Sta., Chicago.
Sacred Heart Academy.

INDIANA.

Christ Child Society, Indianapolis.
St. Elizabeth's Benevolent Society, Vincennes.

IOWA.

Sisters of the Good Shepherd, Dubuque.

KANSAS.

St. Rose Hospital, Great Bend.

MARYLAND—BALTIMORE.

Sisters of Bon Secours.
Corpus Christi Conference, St. Vincent de Paul Society.
Convent of Mission Helpers.
De Paul Society.
St. Camillus Association.

MASSACHUSETTS—BOSTON.

Carney Hospital.
Sisters of the Good Shepherd.

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The following contributions were received prior to March 1st, 1912, when the system of paid memberships was inaugurated.

American Society for Visiting Catholic Prisoners, Philadelphia	$10.00
Biggs, Robert, Baltimore	15.00
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WOMEN'S NATIONAL FEDERATION OF CATHOLIC CHARITIES.

Prior to the 1912 meeting of the National Conference of Catholic Charities, Rt. Rev. Monsignor McMahon, Director of Charities of the Archdiocese of New York, made a systematic study of the prospects for the Federation of Catholic Women's Charitable Organizations. A first endeavor to effect such organization was made in Richmond on the occasion of the National Meeting of the St. Vincent de Paul Society in 1908. Tentative organization was effected there. The matter was taken up again at the meeting of the National Conference of Catholic Charities in 1910. (See Report, pages 249 ff.) Further advance was made in the discussion on the occasion of the National Meeting of the St. Vincent de Paul Society in Boston in 1911. Permanent organization was effected at the meeting of the National Conference of Catholic Charities in Washington in September, 1912, and the name "Women's National Federation of Catholic Charities" was adopted.

Meetings were held as follows:

Saturday, September 21: Rt. Rev. Monsignor D. J. McMahon, presiding.
Sunday, September 22: Rt. Rev. Monsignor D. J. McMahon, presiding.
Tuesday, September 24: Miss Teresa R. O'Donohue, presiding.

The Committee on Plan and Scope, which consisted of Mrs. J. L. Reilly of Chicago, and Miss Teresa R. O'Donohue of New York, and the Committee on Membership, which consisted of Mrs. J. M. Molamphy of Pittsburgh, and Mrs. Henry Simpson of Washington, prepared the plans of organization. Committee on Nomination.

The following conclusions were reached and unanimously adopted:

I. The Women's National Federation of Catholic Charities shall be composed of Catholic Women's Organizations and of individual members classified as follows:

a. Catholic Women's Organizations devoted exclusively to charity work.
b. Catholic Women's Organizations which include philanthropy work among their activities.
c. Catholic women who apply for membership provided they contribute to the support of the Federation.

II. Organizations entering the Federation shall have a voting power on the basis one vote for each twenty members.

III. For purposes of representation, the country shall be districted as follows: Eastern Section, Southern Section, North Central Section, Western Section.

IV. The meetings of the Federation shall occur simultaneously with the meetings of the National Conference of Catholic Charities.

V. Offices were created and officers were appointetd to serve until the next meeting, as follows:

President, Mrs. Thomas H. Carter, Washington, D. C.
Secretary, Mrs. J. L. Reilly, Chicago, Ill.
Treasurer, Mrs. J. M. Molamphy, Pittsburgh, Pa.
Vice-Presidents and Chairmen of Districts,
  Mrs. James A. Gookin, Boston, Mass.
  Mrs. P. J. Toomey, St. Louis, Mo.
  Miss Stella Hamilton, Omaha, Nebr.
  Mrs. J. J. Ryan, Baltimore, Md.

Spiritual Director, Rt. Rev. Monsignor Wm. T. Russell, Washington, D. C.

DIRECTORS.

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Mrs. Jos. Slevin, Jr., New York.
Mrs. Shanley, Newark.
Miss M. E. Sinnott, Philadelphia.

Southern Section.

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Miss Eveline A. Waldo, New Orleans.
Miss F. G. Ruffin, Mobile.
Mrs. Thos. Beattie, Wheeling.

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Mrs. P. J. Toomey, St. Louis.
Mrs. M. J. McFadden, St. Paul.
Mrs. J. H. Hackett, Milwaukee.
Miss Rose E. Kane, Minneapolis.

Western Section.

Miss Stella Hamilton, Omaha.
Mrs. Thos. H. Ryan, Seattle.
Mrs. Roberts, Denver.
Mrs. O'Brien, San Francisco.

Rt. Rev. Monsignor Wm. T. Russell, newly elected Spiritual Director, delivered the concluding address.

The following organizations were represented in the meetings:

Catholic Woman's League of Pittsburgh, Pa.
Catholic Woman's League of Chicago, Ill.
Guild of St. Elizabeth of Boston, Mass.
Catholic League of Boston, Mass.
Christ Child Society of Washington, D. C.
Christ Child Society of Jacksonville, Fla.
The Queen's Daughters of St. Louis, Mo.
The Queen's Daughters of New Rochelle, N. Y
Association of Catholic Charities of New York City.
Auxiliary of St. Vincent de Paul, Cumberland, Md.
Auxiliary to the Home-Placing Bureau of the District of Columbia.
Catholic Ladies Aid Society, Catherine Horstmann Training Home, Cleveland, Ohio.
Seton Guild of Catholic Women of Minneapolis, Minn.
SS. Mary and Agnes Settlement and Day Nursery of Chicago, Ill.
Cathedral Aid Society of Pittsburg, Pa.
Deaf Mutes Society of Pittsburg, Pa.

Seraphic Work of Charity of Pittsburgh, Pa.
Marquette Women's League of Milwaukee, Wis.
Ladies of Charity of Nashville, Tenn.
Guild of Catholic Women of Wheeling, W. Va.
Good Shepherd Auxiliary of Wheeling, W. Va.
St. Elizabeth's Day Nursery of Chicago, Ill.
Guild of the Infant Saviour of New York City.
Auxiliary of the St. Vincent de Paul Society of Philadelphia.
Auxiliary of St. Vincent's Home of Philadelphia, Pa.
St. Mary's Ladies Infant Aid Society of Boston, Mass.

In addition to the effecting of organization, the delegates took up a vigorous discussion of the problem of the Protection of Young Girls. Reports were offered from the various cities represented showing the peculiar nature of the dangers to which young girls are exposed, and the methods employed to offset them. As these discussions throughout were informal, no detailed report of them is presented.

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